



BRAHMA SUTRA

CHAPTER 4

4th Pada

1st Adhikaranam to 7th Adhikaranam

Sutra 1 to 22

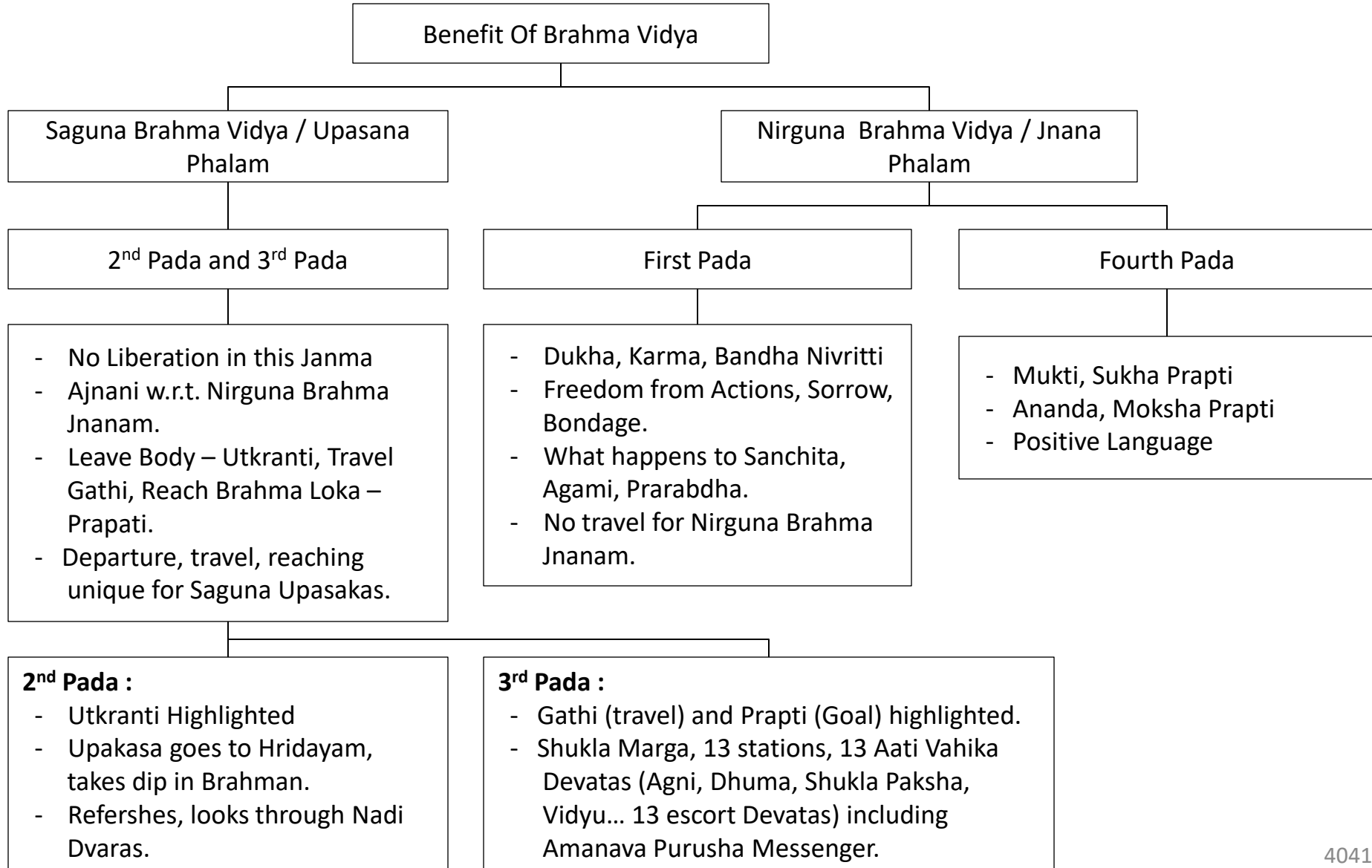
INDEX

S. No.	Topic	Pages	Topic No	Sutra No
	Introduction :	4041		
185	Sampadyavirbhavadhikaranam		185	
a)	Sutra 1	4043	185	534
b)	Sutra 2	4067	185	535
c)	Sutra 3	4078	185	536
186	Avibhagena drishtatvadhikaranam		186	
a)	Sutra 4	4087	186	537
187	Brahmadhikaranam		187	
a)	Sutra 5	4099	187	538
b)	Sutra 6	4108	187	539
c)	Sutra 7	4115	187	540
188	Sankalpadhikaranam		188	
a)	Sutra 8	4132	188	541
b)	Sutra 9	4136	188	542

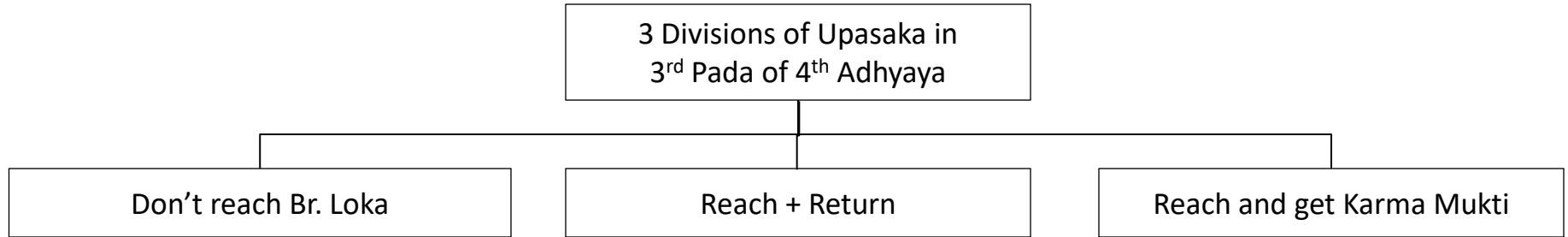
S. No.	Topic	Pages	Topic No	Sutra No
189	Abhavadhikaranam		189	
a)	Sutra 10	4139	189	543
b)	Sutra 11	4143	189	544
c)	Sutra 12	4155	189	545
d)	Sutra 13	4164	189	546
e)	Sutra 14	4166	189	547
190	Pradipadhikaranam		190	
a)	Sutra 15	4168	190	548
b)	Sutra 16	4174	190	549
191	Jagadvyaparadhikaranam		191	
a)	Sutra 17	4189	191	550
b)	Sutra 18	4199	191	551
c)	Sutra 19	4205	191	552
d)	Sutra 20	4211	191	553
e)	Sutra 21	4218	191	554
f)	Sutra 22	4221	191	555

Introduction :

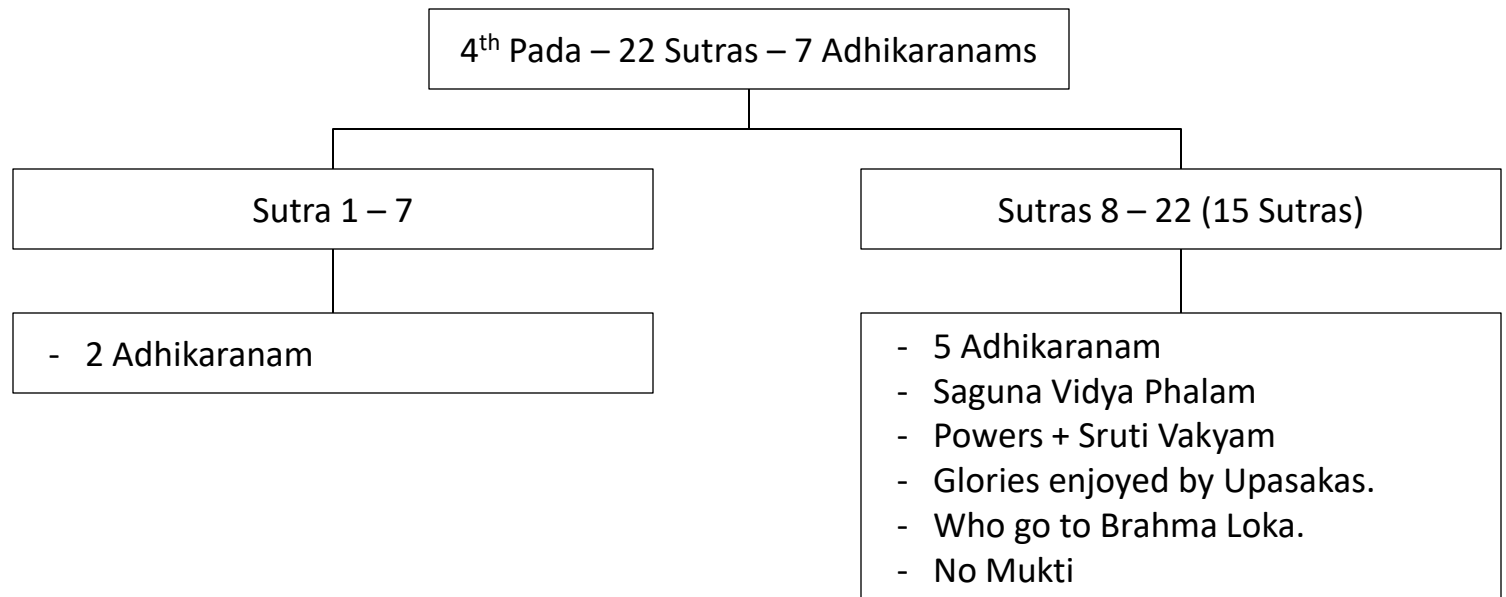
- Phala Adhyaya.



- Brahma Loka Prapti - Not Nirguna Brahma but 'Hiranyagarbha' who is in Brahma Loka, Satya Loka, Vaikunta Loka, Shiva Loka.
- These are other names of Brahma Loka reached by Upasakas.
- All Upasakas don't get Krama Mukti in Brahma Loka.



- Saguna Vidya Phalam of Brahma Loka Prapti, extraordinary Powers Advantages enjoyed, Krama Mukthi is later Possibility.
- Sankalpa Shakti, Satya Kamatvam which belongs to Ishvara, Aishvaryam, Animadhi Maha Siddhis come - falls within Samsara.



Sutra 1 :

सम्पद्याविर्भावः स्वेन शब्दात् । Sampadyavirbhavah svena sabdat ।

(When the Jiva or the individual soul) has attained (the highest light) there is manifestation (of its own real nature) as we infer from the word 'own'. [IV – IV – 1]

Chandogya Upanishad :

- Jeevan Mukti, liberation attained here.

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaise samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah stribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

Esha Samprasada

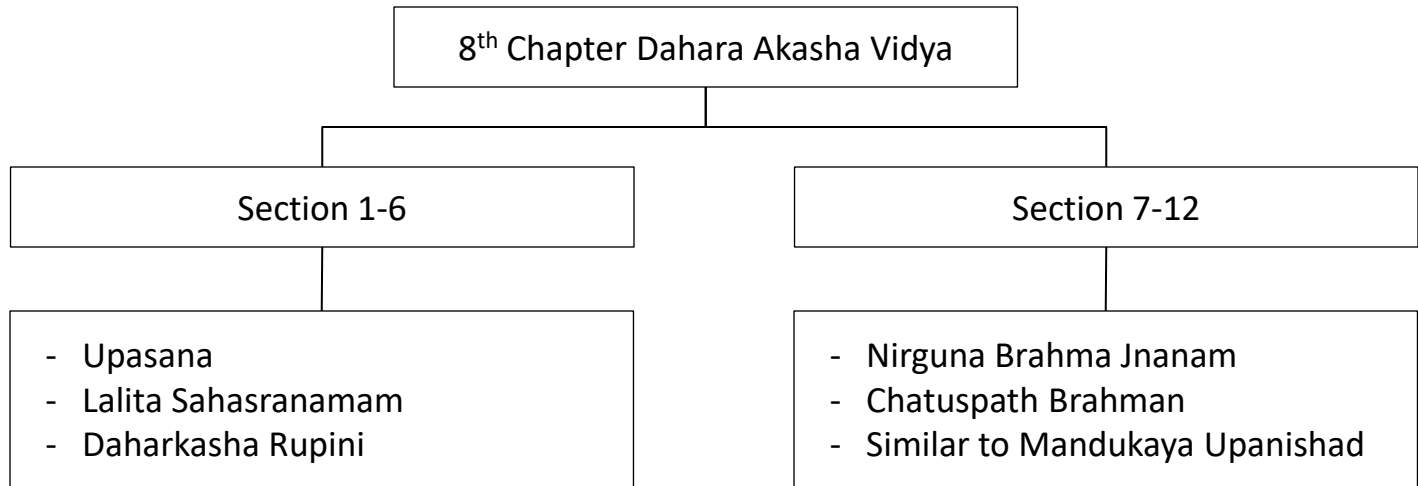


Jiva, who resolves in sleep in Brahman
and abides calmly

- Sushupti Kale Brahma Layam Prapya Sam Prasidati.

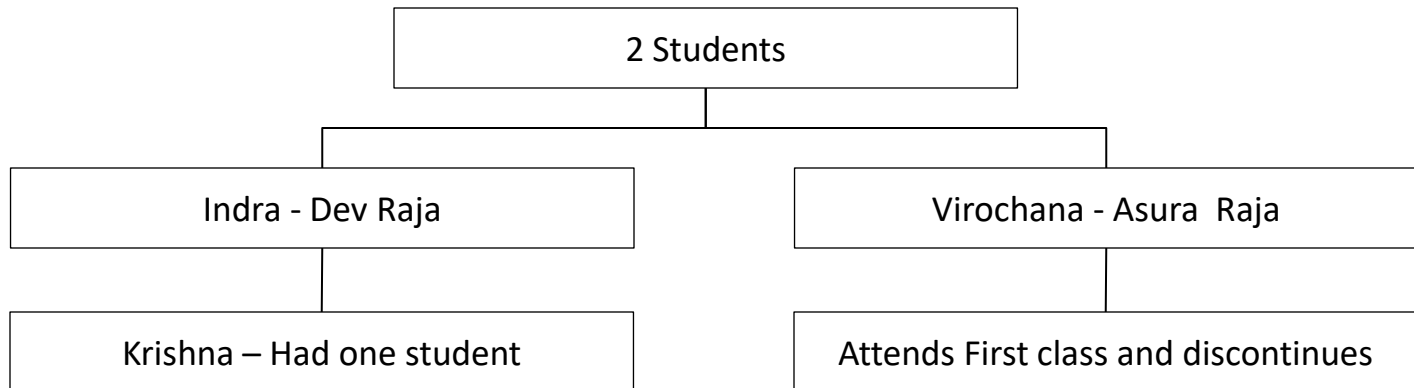
- Jiva – Asmat Sharirat Sampadya.
- Jiva – Through Vedantic enquiry comes out of Sharira Trayam.
- Asmat Shariram – Sthula, Sukshma, Karana Sharirat.
- Samthaya – Coming out of Sharira Trayam. (Abhimana Tyagena Coming out)
- Munjat Eva Tikam.
- I give up my I Notion in Sthula, Sukshma and Karana Shariram.
- Use them for Transformational Purpose but declare I am ever Turiyam – free of 3 Sharirams.
- All Pervading limitless Brahman.
- In worldly transaction say I am in Singapore.
- In Turiyam, you come out by Baga Tyaga Lakshanaya, Tvam Padartha Lakshyartham Nyaya = Tvam Padartha Vichara.
- Param Jyoti Upasampatte - He gets united with Param Brahma Paramatma.
- Param Jyoti = Tat Pada Lakshyartham.
- Tvam Pada Comes out of Body and unites with Tat Padartha Lakshyartham.
- Upasam = Merging, Uniting, Joining.
- No physical event, Intellectual Understanding in the form of Knowledge.
- Division between Jivatma / Paramatma – not spatial, Timewise.
- Purely caused by ignorance.
- Division is notional.
- Notional division misconception set right Cognitively by knowledge.
- Aikya Praptam – Svena Rupena Abi Nishpadayate.
- He emerges out in his original free nature.

- Svena Rupena, Mukta Rupena, as a liberated Person.
- Abinishpadyate – He emerges.



Teacher :

- Brahmaji – Prajapati



7th Section:

- Students, teacher Introduced.

Section 8 – 9	Section 10	Section 11	Section 12
<ul style="list-style-type: none"> - Vishwa - Prathama Pada - Chaitanya Associated with Sthula Shariram - Andatvam 	<ul style="list-style-type: none"> - Teijasa - Divitiya Pada - Chaitanya Associated with Sukshma Shariram - Raaga, Dvesha, Kama Krodha. 	<ul style="list-style-type: none"> - Pragya - Tritiya Pada - Chaitanyam associated with Karana Shariram 	<ul style="list-style-type: none"> - Turiyam - Chatrutha Pada - Chaitanyam without Upadhi. - Seer of all 3 Padas

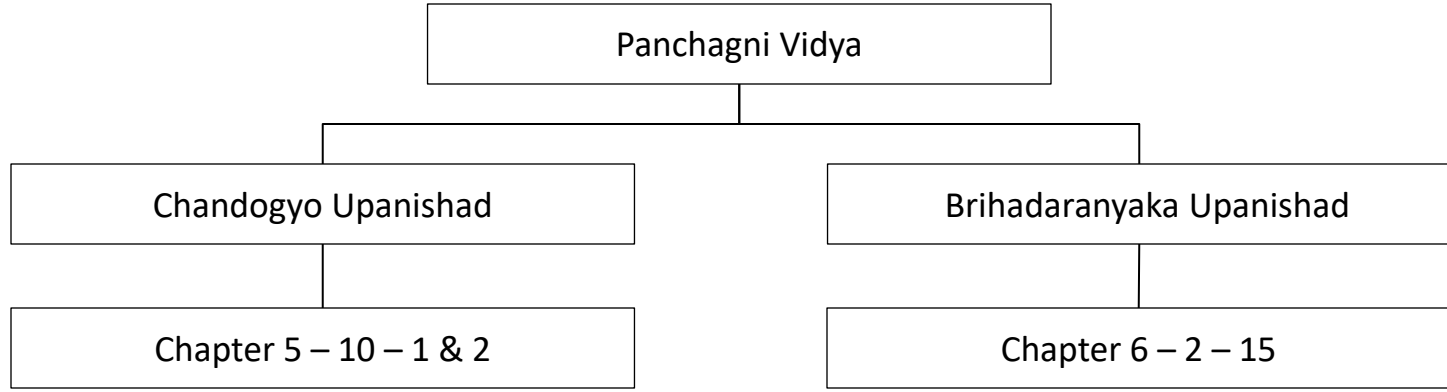
Student Says :

- I am not satisfied with that Aham – Because each has problem.

Sleep :

- Vinasham Eva Apito Bavati.
- I neither know world nor myself.
- Total Destruction of everything.
- Vinasha happens in Sushupti.
- That I was there in Sushupti I come to know from memory in Jagrat Avastha.
- In Sushupti “I” disappear Mandukaya Upanishad..
- Na Atmanam Param cha eva.
- Satyam na api cha anrutam prayas.. Kim sarvam iti – turiyam sarva drk.
- Sleeper not aware of his own Existence.
- Self Destruction – Vinasha – is problem in Pragya.
- Indra expresses its dissatisfaction, Prajapati Teaches Fourth Pada :
Not easily given – One class every 32 years – Gurukula Vasam in between.
- $32 \times 3 = 96$ – 3 Classes – 3 Padas
- Chatur Pada after 5 Years.
- 4th Class – Turiyam after 101 years
- Turiyam presented in first Sutra of Fourth Pada.

Lecture 377



Chandogyo Upanishad :

तद्य इत्थं विदुः। ये चेमेऽरण्ये श्रद्धा तप इत्युपासते
तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्हेति
मासाँस्तान् ॥ ५.१०.१॥

मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म
गमयत्येष देवयानः पन्था इति ॥ ५.१०.२॥

Tadya ittham viduh | Ye ceme'ranye sraddha tapa ityupasate
te'rcisamabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapakسادyansadudanneti
masamstan II 5.10.1 II

masebhyah samvatsaram samvatsaradadityamadityaccandramasam
candramaso vidyutam tatpurusomanavah sa enanbrahma
gamayatyesa devayanah pantha iti II 5.10.2 II

Those who know this [about the five fires], and those who live in the forest practising austerities with faith – they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the path of the gods. [5 – 10 – 1 & 2]

ते य एवमेतद्विदुः, ये चामो अरण्ये श्रद्धां सत्यमुपा-सते,
तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः, अह आपूर्यमाण-पक्षम्,
आपूर्यमाणपक्षाद्यान्वण्मासानुदङ्गादित्य एति; मासेभ्यो देवलोकम्,
देवलोकादादित्यम्, आदित्याद्वैद्यु- तम्; तान्वैद्युतान्पुरुषो
मानस एत्य ब्रह्मलोकान् गमयति; ते तेषु ब्रह्मलोकेषु
पराः परावतो वसन्ति; तेषां न पुनरा-वृत्तिः ॥ १५ ॥

te ya evametadviduḥ, ye cāmī aranye śraddhām satyamupāsate,
te'rcirabhisambhavanti, arciṣo'haḥ, ahna āpūryamāṇapakśam,
āpūryamāṇapakśādyānṣaṇmāsānudanñāditya eti; māsebhyo devalokam,
devalokādādityam, ādityādvaidyutam; tānvaidyutānpuruṣo
mānasa etya brahmalokān gamayati; te teṣu brahmalokeṣu
parāḥ parāvato vasanti; teṣāṃ na punarāvṛttiḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lightning. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts then to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world. [VI – II – 15]

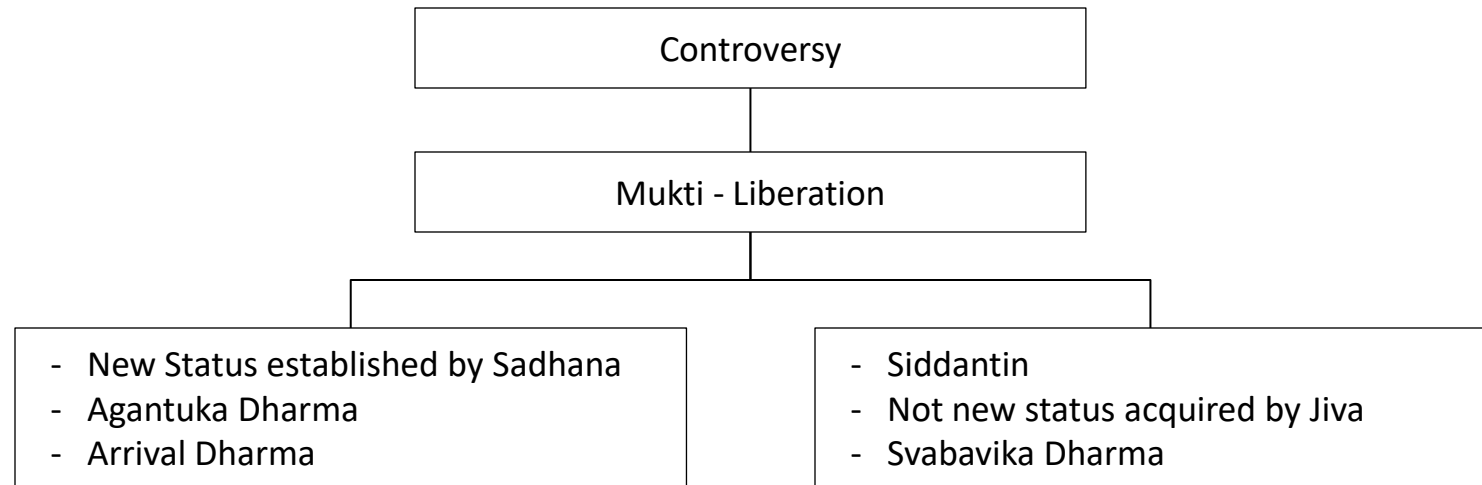
Fourth Pada : First Adhikarnam

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In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

- Turiyam Atma revealed by Prajapati to Indra – King of Devatas Esha Samprasada.
- Emergence of Mukta Atma.
- Turiya Atma in the case of wise person.
- Wise person gets liberated as Turiya Atma, Mukta Atma.
- Enquiry in this Adhikaranam is enquiry undertaken with respect to this statement in Chandogya Upanishad



- Why Purva Pakshi says Mukti is new status?

Logical Argument :

a) Moksha Result of Sadhanas :

- Karma Yoga / Upasana Yoga / Sravanam/ Mananam/ Ninidhyasanam
- Spiritual Disciples.
- Sadhana Phalam, Consequence.
- Sadhya Phalam – New Status Acquired at the end of all Sadhanas.
- Before Sadhana, during Sadhana Phalam did not exist.
- It is result produced, generated.

- Like Svarga Phalam.
- New Status achieved with extraordinary Powers, Ananda.
- **Anumanam :**

Moksha Agantuka Dharmaha, Phalatvat Svarga Vatu.

- In Mukti, Jiva must not be attaining higher status.
- Jnani in higher state of Consciousness, We are at lower states of Consciousness.

b) Moksha new status because there will be no difference between Bandha and Moksha at any level.

- No difference in previous and present condition.
- Before and after Sadhana, old status continues.
- Logical Contradiction.
- 2 General Arguments.

c) Sruti :

Chandogyo Upanishad :

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- Jiva comes out of body.

Param Jyoti Upasampadaya :

- Merges with Brahman during liberation.
- Svena Svarupena Mukta Rupena Abinishpadyate - Born, emerges out as liberated person.
- Bound person as a result of Sadhana emerges in to new status as liberated person.
- Abinishpatti = Utpattihi
- Abhi + Nis + Pat → Dhatu
- Janma Talked, Fresh Emergence Talked.
- It can be talked if Jiva has a new status.
- Therefore Mukti can be a new status.
- It appeals to Students also, therefore, students look forward.
- Logically held, Natural orientation of every seeker.
- Looking for changed I, which will be liberated.
- In pictures of Mahatma, put halo, new status.
- We look for newer status to arrive.
- Teacher insists, nothing new, Student stops class.
- Extraordinary event which transform Buddah I to Mukta I.
- Radical Transformation as event looked for...
- Mysticism is appealing.

Weight Before	Weight Loss after
Student before class	Student after class

- This is Purva Pakshi.

Siddhantin :

- Transformation is Cognitive way of understanding yourself, Look at yourself.
- Transformation is self assessment.

General Analysis of First Sutra :

Meaning of Mantra :

- In Brahm Sutra Bhashyam – Chapter 1 – 3 – 19 Shankara says this.

उत्तराच्चेदाविर्भूतस्वरूपस्तु ।

Uttaracchedavirbhutasvarupastu ।

If it be said that for subsequent texts (it appears that the individual soul is meant, we say that what is there referred to is) rather (the individual soul in so far) as its real nature has become manifest (i.e. as it is non-different from Brahman). [I – III – 19]

- W.r.t. Attitude towards Moksha, Shankara gives clarification.
- **Meaning of Mantra :**

Eka Samprasada Asmat sharirat Samuddaya

a) Samuddaya :

- Jiva is Consciousness principle.

b) Asmat Sharirat Samuddaya :

- Chaitanyam emerging out of body cannot be physical event.
- Consciousness never comes out of body.

Reason :

- Sukshama Shariram comes out of body during death.
- Karanam Shariram, reflected Consciousness can come out.
- When Sukshama Shariram comes out, Chidabasha comes out.

- We are not talking about Sukshama Shariram, Karana Shariram, Chidabasha but I Chit – Sakshi, Chaitanayam all pervading, Nityaha Sarvagata, Shanti, Achalaha.
- Achala : I can not move
- Sarvagata : All pervading
- How can we talk about - I – Sakshi Chaitanayam coming out of body?
- Upanishad uses Samuddaya coming out.
- Since direct meaning can not be taken, we have to take implied meaning.
- When Vachyarth not possible, take Lakshyarth.
- Vakya Vritti
- Mantra Virodha, Artheya Parigrahe Mukhyarth Avindrute Lakshana.
- When primary does not make sense go to secondary.
- Samuthaya means giving up the Identification, usual conclusion – I am the Physical Body, Subtle Body, Causal Body.
- Give up I am Vishwa, Teijasa, Pragya.
- I am confined with body.
- All pervading can not be contained within pot.
- I am Vishwa / Teijasa / Pragya are misconceptions, I am contained, located within the body, are 4 basic misconceptions.

Sankhya :

- Atma is different from body.
- Atma is confined.
- Atma is individual, different from other Atmas.

Shankara :

- Samuthanam means dropping 4 wrong conclusions.
- I am Vishwa / Teijasa / Pragya - Conclusion belongs to the intellect, Intellectual problem.
- Conclusions always made at intellectual level.
- Dropping notions = Tvam Pada Lakshyartha Prapti.
= Arriving at Lakshyartha of Word Aham.

Param Jyothi	Upasampathya
<ul style="list-style-type: none">- Sarvagata Chaitanyam- Param Brahman	<ul style="list-style-type: none">- Merging into Param Brahma- Tat Pada Lakshyartha Aikya Prapti- Removing notion of Division between me and Param Brahma

- Why not take merger like river originating from Gomukh, Ganga runs through Himalayas, goes through several states.
- In Ganga Sagar, Ganga merges in to Ocean.
- Similarly Jivatma at time of mystic experience gets soldered with Param Brahma.
- Why not physical Merger?
- In case of river and Ocean there is physical distance.
- I Sakshi Chaitanyam am all pervading not after Jnanam.
- No question of merger as an event.
- Upasampathya = Dropping intellectual notion I am in the body.
- Once I drop, What happens?
- Svena Rupena Abhi Nishpadyate.
- When I thought, I am separate Jiva and Paramatma is separate, I had strong misconception.

- I am Samsari Baddaha Paramatma = Asamsari Mukta was misconception.
- I recognise Jivatma / Paramatma – Aikyam, I am ever free Paramatma, I drop notion, I am Baddaha
- Not free is a notion – Adhyasa.
- Adyasatha Baddaha is superimposed bondage which is dropped.

Previously :

- I was same Chaitanayam with Superimposed Bondage.
- Rope with superimposed imaginary snake.

Now :

- I am same Chaitanayam.
- I am rope without imaginary snake called the mind.
- Adhyastha Ahamkara Samsara absent now.
- Rope without superimposed snake now.
- Before and now rope was rope
Before and now Chaitanayam is Chaitanayam.
- No sign of addition, Purification, no attribute added, removed.
- Removal of superimposed snake means imaginary snake removed.
- It can not bring change in rope.
- Actually no difference in rope, Chaitanayam before and after knowledge.
- Only superficial difference.
- Rope with imaginary Snake – Previous Rope.
- Rope without imaginary Snake – Present Rope.
- Snakeless Rope is Phalam of knowledge.
- Recognition of thoughtless Chaitanayam is Phalam of Knowledge.

- Kalpita Sahita Rajju Sarpa – Previously
 - Kalpita Rahita Sarpa Rajju – Now
- } = Libration says Shankara
- Previously rope with imaginary snake, person Sweating.
 - Imagination caused problems.
 - Called Iruba tribe to catch snake
 - Previously and now Mukta Jiva, Mukta Turiyam Common – Hence called Adhishtanam.
 - Before Knowledge, Mukta Turiyam had Sthula Sharira Abhimanam, Sukshama, Karana Sharira Abhimanam.
 - Therefore, not called Turiyam now new name given.
 - Same Mukta Turiya name given new name because of Kalpita Sthula, Sukshama, Karana Sharira Abhimanam.
 - New Names – Vishwa [1] / Teijasa[2] / Pragya [3]
 - Knowledge removes Kalpita.
 - Vishvatvam, Teijastam, Pragyatvam Status.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

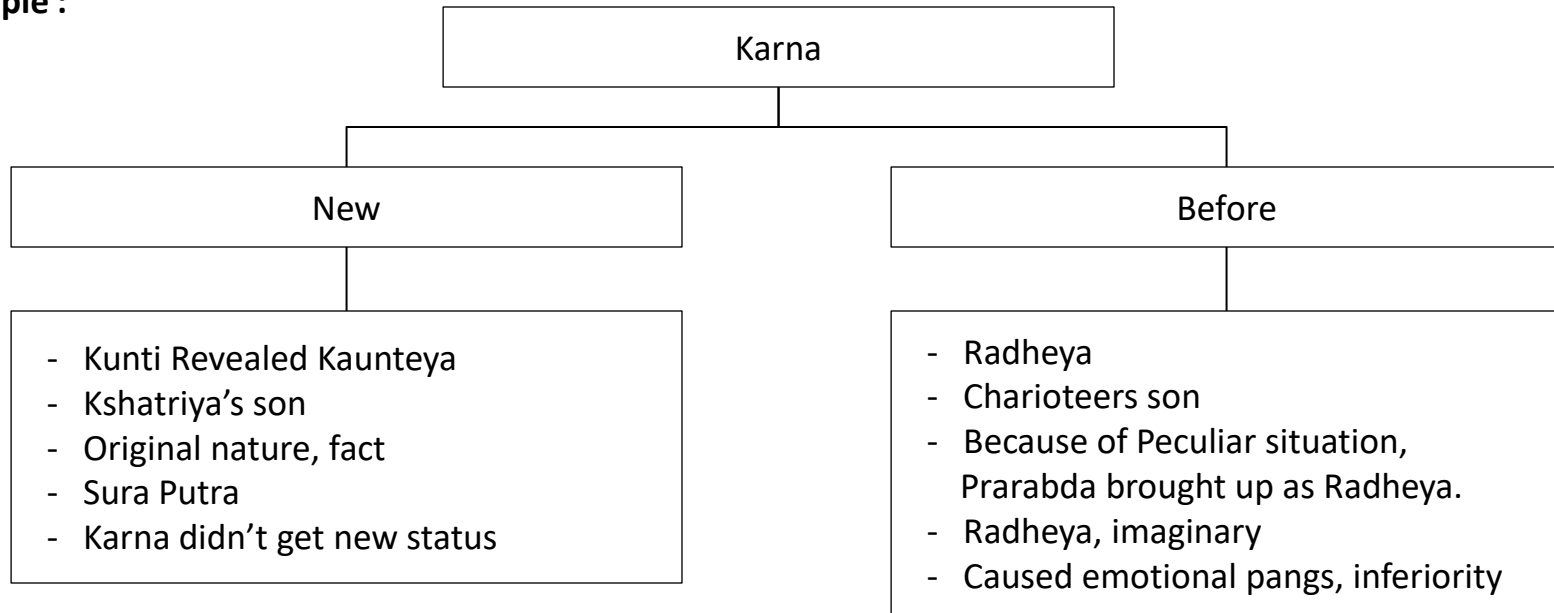
It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Difference = Imaginary Notion dropped
- Mukti = Manifestation of original Nature. as a consequence of dropping false notion.

Mukti :

- Not new status but manifestation of original nature as a consequence of dropping false notion.

Example :



- Karna did not get new status
- No new birth, Mother, Weight, Halo.
- Everything remains same externally.
- When he heard ... Intellect drop notion that I was Radheya.
- TV – will show throbbing lips etc.
- Intellectual transformation is silent, Invincible, No physical change, No new status – Only dropping of Superimposed status- Radheyatvam, False status, superimposed states, capable of giving enough problem dropped.
- Tat Vam Asi is supposed to bring out a silent transformation.
- **It is dropping of notion :**
I am neither Vishwa, Teijasa, Pragya.

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

- I am not Ahamkara , Mano Buddhi, Ahankara Chittani Naham, Chidanada Rupaha Shivoham Shivoham.
- Shankara writes an elaborate commentary on this in Brahma Sutra Bashyam : Chapter 1 – 3 – 19.

उत्तराच्चेदाविर्भूतस्वरूपस्तु । Uttaracchedavirbhutasvarupastu ।

If it be said that for subsequent texts (it appears that the individual soul is meant, we say that what is there referred to is) rather (the individual soul in so far) as its real nature has become manifest (i.e. as it is non-different from Brahman). [I – III – 19]

General Analysis of Sutra :

Moksha :

- Not new status but manifestation of original status after dropping Superimposed notion.
- What is proof that new status is not acquired but manifestation of original status?

Purva Pakshi :

Verb : Abhinishpadyate

- When there is clear verb, how dare you say new status has not come ?

Vyasa :

- Read Mantra Again.
- Svena Rupena Abhi Nishpadyate
- Jiva emerges out in his original nature.
- Svena Rupena = Original Nature not new one, Intrinsic one.
- What is Svarupam can't be Agantukam.
- Yasya Svarupam Tatu Na.
- Agantukam = Agni Ushnavatu.

Question :

- If it is original nature – before also, why Upanishad uses Abhinishpadyate.
- Original Nature arrives – Contradiction in terms.
- Original nature appears as new nature.
- Upanishad uses – Svena Rupena + Abhinishpadyate Iva.
- Original nature seems to arrive because of removal of false Notion.
- Aupacharina Nishpatihi...
Natu Vastava Nishpatihi.
- Not actual arrival but seeming arrival .
- For Karna, Kaunteya Status, Seemingly arrived after knowing Maha Vakya Tat Tvam Asi.
- False notion Pratibandha removed.
- Pratibandha Nivrityar – Svarupa Aavir Abinishpadyate Iva.
- Aupacharika Utpati – Not Vastvika.
- When Jnani claims liberation , Initial stage lot of Excitement, from the point of Moksha Bandha Important.

- Like Karna Jumps up and down.
- Wimbledon win, Shirt out.
- After few days Kaunteya.... No reaction.
- Mithya Bandha when it appeared very real, from that angle, Moksha is an excitement.
- After sometime looks at false Bandha, liberation not great thing.

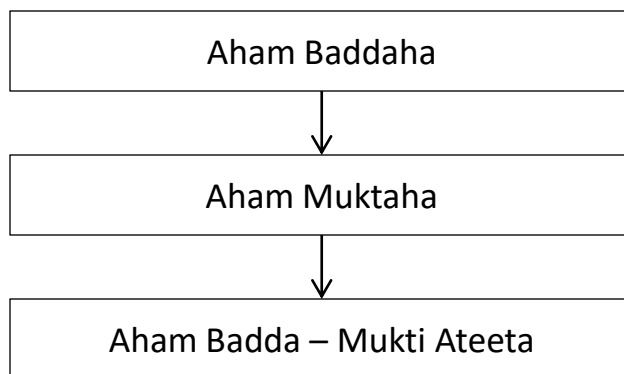
Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

Progress :



Word Analysis :

a) Aavir Bavaha :

- Moksha Nature comes to manifestation.

b) Sampathya :

- After knowledge of oneness with Brahman.

c) Svena Syabdat :

- This is known from expression “ Svena” , Own Nature.

Significance :

a) Sampadaya :

- Param Jyoti Upasamempya
- Occurring in previous Sutra.
- After merging in to Brahman Sampatti = Aikyam Bavaha After Sam Sampati, After Brahma Aikyam, Brahma Aikyam Anantaram, After knowledge of Brahma Aikyam, No question of physical merger.

Knowledge of Aikyam :

- Indeclinable , Sampad Datu Lyabantam Avyaya Rupam.

b) Aavir Bavaha :

- Coming to manifestation when? Immediate.

c) Pratibandha Nivrityat :

- Because of removal of veil of Ignorance.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २ ॥

ajñānatimirāndhasya jñānāñjanaśalākayā ।
cakṣurunmilitaṁ yena tasmai śrīgurave namaḥ ॥ 2 ॥

Salutations are to that guru who opened the eye of one blind due to the darkness (cover) of ignorance with a needle coated with the ointment of knowledge. [Verse 2]

- Pratibanda = False Notion.
- When False Notion removed, Brahman comes to Manifestation.
- Old status comes to manifestation, new status does not arrive.

Purva Pakshi – View :

- New status Arrival – I negate.

Logic :

- Svena iti Shabdat Compound word we come to know.
- From Svena Svarupam, not new status.
- Jiva comes to his own old nature, Unobstructed.
- Unobstructed old nature appears as new nature.
- Like gold shining after polishing, cleaning.

Sutra 1 :

सम्पद्याविर्भावः स्वेन शब्दात् । Sampadyavirbhavah svena sabdat ।

(When the Jiva or the individual soul) has attained (the highest light) there is manifestation (of its own real nature) as we infer from the word 'own'. [IV – IV – 1]

- First Adhikaranam of Fourth Pada.
- Nirguna Brahma Jnana Phalam of Sadhyo Mukti established.
- Enquiry into Chandogya Upanishad – Chapter 8 – 12 – 3.

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
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Evamevaisesa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah stribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

- Jiva detaches from shariram, merges into Paramatma and comes out as liberated in gist of Moksha - Final result of all Sadhanas.
- When we say Jiva comes out as a liberated one, Does it refer to new status attained by Jiva.

Purva Pakshi : New Status

- Upanishad talks about a process

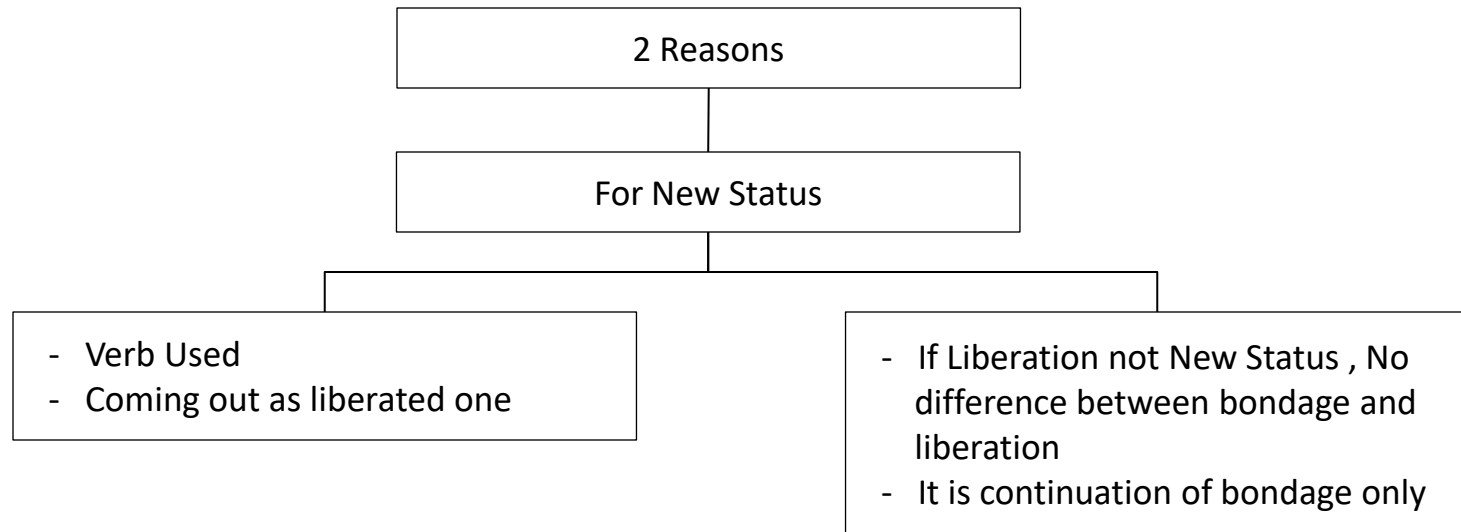
Detach from Shariram

Merging into Brahman

Coming out as liberated



Result of Process = New status of liberation



Answer by Vyasa in 1st Sutra :

- Svena Rupena to be focussed in its own original nature.
- It emerges into its own intrinsic original nature, not incidental Nature, Not new status acquire.

Purva Pakshi :

- If original nature already there, why Upanishad says comes out as liberated one or becomes liberated one.
- What is specialty intended by Sruti?

Vyasa :

- There is no Specialty.
- Seems to be Specialty.
- Why?
- Previously Jiva associated with false bondage, Superimposed bondage.

Now :

- Not associated with superimposed Bondage.
- Freedom from Superimposition appears as new Nature.
- Verb – taken as Figurative.
- There is one more Purva Pakshi, not in Bashyam.

Vyasa :

- Svena Rupena – Important for liberation, Intrinsic.
- Abhinishpadyate – Figurative.

Svena Rupa	Apinishpadyate
<ul style="list-style-type: none">- Original nature- Svarupam- Primary	<ul style="list-style-type: none">- Becomes, arrival- Contracition- Can't be original nature- Figurative- Because liberated- Taken by Visishta Advaitin, Dvaitin, Eka Shastra.

- Can't say both Svarupena and Abinishpadyate.
- How to reconcile ?
- All take Moksha as new status including Bartru Prapancha – Eka Shastra Vadi.

Others Take :

Abinishpadyate	Svena Rupena
Primary Sense	Figurative

- Shankara hints at it.
- Svena as Sveeya – Incidental nature belonging to Jiva.

Answer :

- OK, Let us Assume.

Svena Rupa Svarupa	Abhinishpadyate
<ul style="list-style-type: none">- Turiyam- Figurative	<ul style="list-style-type: none">- Primary

- Moksha becomes incidental nature, acquired of new status.
- Moksha becomes temporary results acquired through Sadhanas in time.
- Not different from Indra, Prajapati Status.
- Jiva attains timebound Moksha, Anityam, Incidental nature.
- All Darshanams working for Nitya Moksha.
- In all Darshanams Moksha means Sashwata Ananda.
- Christianity = Eternal Heaven.
- People tired of Impermanent Result.
- If Moksha, impermanent, can remain in Karma Khanda.
- Because Svarga is Anityam, Brahma Loka Anityam, seek Nitya Moksha.
- Incidental Moksha can't be called Nitya Moksha.
- Veda promises Nitya Phalam, therefore Abhinishpatti has to be Figurative.
- Svena focused in this first sutra.

Sutra 2 :

मुक्तः प्रतिज्ञानात् ।

Muktah pratijnanat ।

(The self whose true nature has manifested itself is) released; according to the promise (made by scripture). [IV – IV – 2]

Vyasa :

- Answers possible questions based on same mantra.
- Jiva detaches from body, merges into Paramatma, comes out into his original nature.
- Upanishad does not say Mukta Svarupam as original nature.
- You have Sneaked it in.
- We accept Jiva comes out in original nature. How it is liberated nature?
- Vyasa gives answer .

General Analysis :

- See development of entire teaching, not only Chandogya Upanishad: Chapter 8-12-3
- Like not only TV serial no 263.
- Development of Prajapati Vidya – begins Chapter 8 – 7th Section – ends in 12th Section.
- Prajapati – Brahmaji talks about Paramatma in the beginning by giving Ashta Guna Vishishta Paramatma.
- Satyakama, Satyasankalpa, Advertisement for everyone to enquire and to be known by all.
- This Paramatma has Anveshtabyaha, Vijingyastivayaha, one to seek and known.

See Description : Chandogya Upanishad

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a) Mukta Svarupa :

- Free from all evils every virtue Reveals it.

b) Apahita Papama :

- Free from Papam.

c) Vijagatasaha – Apipasaha :

- Without hunger, Thirst.
- Samsara Dosha Nirmukta, Paramatma Introduced.
- News heard by Devas + Asuras.
- Devtas closer to Brahmaji, we are far away.
- Deva Raja – Virochana – Request Brahmaji to teach “ Mukta Paramatma “.
- Topic is Mukta Paramatma.

Brahmaji's Teaching :

a) You waker Vishwa – are Paramatma Straightway gives Mahavakyam Equates Waker Vishwa Jiva – To Paramatma :

- Akshi Purusha.
- Indra Commits Blunder.
- Instead of Separating Sthula Shariram By Baga Tyaga Lakshana.

Brahmaji's Teaching
You – Jiva are Nitya Mukta Paramatma
(Chapter 8 – 7 – 1)

Waker (32 Years Dhyanam)

- Vishwa Jiva
- Akshi Purusha
- **Chandogya Upanishad :**
Chapter 8 – 7 – 4
- Waker Consciousness minus
Sthula Shariram = Pure
Consciousness.
- By Baga Tyaga Lakshana
- Etat Amrutam “Etat Brahmeti”
- Suffers Sthula problems.
- Consciousness contained in
Sthula Shariram.

Dreamer (32 Years Dhyanam)

- Teijasa Jiva
- **Chandogya Upanishad :**
Chapter 8 – 10 – 1
- Svapna Purusha
- Consciousness contained in
Sukshma Shariram
- Dream world Problems.

Sleeper (32 Years Dhyanam)

- Pragya Jiva
- **Chandogya Upanishad :**
Chapter 8 – 11 – 1
- Supti Purusha
- Consciousness enclosed in
Karana Shariram
- Not aware of existence.
- Feel nonexistent
- Experience Vinasha self
destruction.

5 Years

- **Chandogya Upanishad :**
Chapter 8 – 12 – 3
- Uttama Purusha Svarupam
(Superlative Journey over)
- Look at Vishwa, Teijasa,
Pragya's content without
containers – Sthula, Sukshma,
Karana Shariram by Baga Tyaga
Lakshana.
- Containers have samsara
- Sharira Sambanda Tyaga is
Moksha.
- Sharira Viyoga is Paramatma
Aikyam.
- Vishwa / Teijasa / Pragya – get
out of Sharirams
- In all 3 Sharirams one
consciousness is there and that
consciousness is same as
Paramatma = Ashta Guna
Aikyam Prapti

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः
स विजिज्ञासितव्यः स सर्वाँश्च लोकानाप्नोति
सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह
प्रजापतिरुवाच ॥ ८.७.१॥

Ya atmapahatapapma vijaro vimrtyurvisoko
vijighatso'pipasah satyakamah satyasankalpah so'nvestavyah
sa vijijnasitavyah sa sarvamsca lokanapnoti
sarvamsca kamanyastamatmanamanuvidya vijanatiti ha
prajapatiruvaca ॥ 8.7.1 ॥

Prajapati once said : The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत
एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं
भगवोऽप्सु परिख्यायते यश्चायमादर्शं कतम एष इत्येष
उ एवेषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ॥ ८.७.४॥

Tau ha prajapatiruvaca ya eso'ksini puruso drsyata
esa atmeti hovacaitadamrtamabhayametadbrahmetyatha yo'yam
bhagavo'psu parikhyayate yascayamadarse katama esa ityesa
u evaisu sarvesvantesu parikhyayata iti hovaca ॥ 8.7.4 ॥

Prajapati said to those two, That which is seen in the eyes is the Self. He also said : This Self is immortal and fearless. It is Brahman. Then they asked : Lord, we see something when we look in water and again when we look in a mirror. Which is it? Prajapati replied, The Self is seen in all these. [8 – 7 – 4]

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श
तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि
स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ ८.१०.१॥

Ya esa svapne mahiyamanascaratyesa atmeti
hovacaitadamrtamabhayametadbrahmeti sa ha santahrdayah
pravavraja sa haprapyaiva devanetadbhayam dadarsa
tadyadyapidam sariramandham bhavatyanandhah sa bhavati yadi
sramamasramo naivaiso'sya dosena dusyati ॥ 8.10.1 ॥

That person who goes about being worshipped in dreams is the Self. It is immortal and fearless. It is Brahman. Indra then left happy in mind. But even before he returned to the gods, a doubt arose in his mind : A person may be blind, but when he is dreaming he is not blind. He may be lame, but when he is dreaming he is not lame. There may be some defects in his body, but his dream body is not affected by them. [8 – 10 – 1]

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैतदमृतमभयमेतदब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह
खल्वयमेवꣳ सम्प्रत्यात्मानं जानात्ययमहमस्मीति
नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र
भोग्यं पश्यामीति ॥ ८.११.१॥

Tadyatraitatsuptah samastah samprasannah svapnam na vijanatyesa
atmeti hovacaitadamrtamabhayametadbrahmeti sa ha santahridayah
pravavraja sa haprapyaiva devanetadbhayam dadarsa naha
khalvayamevam sampratyatmanam janatyayamahamasmiti
no evemani bhutani vinasamevapito bhavati nahamatra
bhogyam pasyamiti || 8.11.1 ||

Prajapati said : When the self is sleeping, with all its organs inactive, it is free from worry and has no dreams. This is what the Self is like [i.e., it is spotless]. It is immortal and fearless. It is Brahman. Indra left happy in mind. But even before he got back to the gods, he was troubled by a doubt: When the self is in deep sleep, it is not able to recognize itself as I am so-and-so”, as it does when it is awake. Not only that, it does not even recognize beings around it. It is as if the self has been obliterated. I don’t see that anything good will come from this. [8 – 11 – 1]

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smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yukta || 3 ||

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

Brahmaji's uses Lakshyarthā and says
Jivatma / Paramatma are same

Jiva (Vishwa / Teijasa / Pragya)

Paramatma

Vachyarthā

Lakshyarthā

Vachyarthā

Laksharthā

Limited

Limitless

Limited

Limitless

Not Identical with
Paramatma

Pure Consciousness without
Containers of

Hiranyagarbha

Chaitanayam

Vishwa

Teijasa

Pragya

Sthula Shariram

Sukshma Shariram

Karana Shariram

- And Take Consciousness alone, he mixes and takes Vachyarthha.
- Sthula full of problems – How can I be Paramatma?

b) Introduces Teijasa Jiva and equates him with Paramatma.

- Prajapati expected Indra to separate Sukshma Shariram, take consciousness and see Paramatma Aikyam.
- Indra commits same blunder.
- Instead of removing Sukshama Shariram, he takes Vachyarthha which includes Sukshma Shariram.

Technical :

- Instead of Upahita Chaitanayam, Indra can't swallow
- How can Teijasa be free?
- More problems in Dream than waking.
- We chant Dus-Svapana Nivritti prayer before sleep to get rid of dream.

c) Prajapati Teaches same Paramatma equates Pragya Jiva – with Paramatma called Supti Purusha, Supta Purusha.

- Supta Purusha is Consciousness enclosed in Karana Shariram.
- Wanted Indra to separate Karana Shariram and take Chaitanayam.
- Indra commits Blunder, comes back after 96 Years – 3 classes.
- How I am free Paramatma.

Prajapati :

- I shall give clue and teach again.

Previously :

- Vishwa, Teijasa, Pragya I referred to content Consciousness alone not include container Sthula, Sukshma, Karana Shariram – By Baga Tyaga Lakshana.
- Why should you drop 3 containers?

Chandogya Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१॥

**Maghavanmartyam va idam sariramattam mrtyuna
tadasyamrtasyasarirasyatmano'dhistanamatto vai
sasarirah priyapriyabhyam na vai sasarirasya satah
priyapriyayorapahatirastyasariram vava santam na
priyapriye sprsatah II 8.12.1 II**

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 – 12 – 1]

- Know Shariram has problem.
- If you include body in you, you will have Samsara.
- As long as Sharira Sambandha, Samsara will be there.
- Sharira Sambandha Tyaga alone is Moksha.

Chandogya Upanishad :

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिच्छरीरे प्राणो युक्तः ३

**Evamevaisesa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah sribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II**

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

- When Vishwa gets out of Sthula Shariram, Teijasa seprates from Sukshma Shariram, Pragya separates from Karana Shariram = Samuthanam.
- What will you discover?
- Param Jyoti Upsampitya – You will merge into Paramatma.
- Stand separately from Sthula Sharira Sambandha.
- If you remove 3 Sharirams Sambanda, Vishwa = Teijasa = Pragya = Paramatma.
- Not 3 separate Consciousness.
- In all 3 containers only one consciousness is there and that consciousness is same as Paramatma.
- Param Jyoti Upasampathya means Ashta Guna Paramatma Aikyam Prapti.
- Drop 3 bodies and you will merge into Paramatma described in Chandogya Upanishad - Chapter 8-7-1.

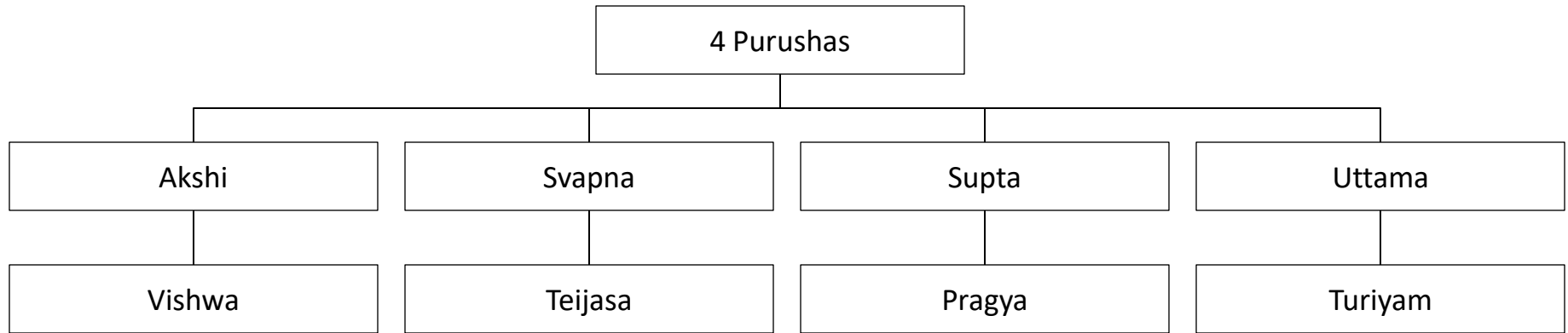
य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः
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**Ya atmapahatapapma vijaro vimrtyurvisoko
vijighatso'pipasah satyakamah satyasankalpah so'nvestavyah
sa vijijnasitavyah sa sarvamsca lokanapnoti
sarvamsca kamanyastamatmanamanuvidya vijanatiti ha
prajapatiruvaca ॥ 8.7.1 ॥**

Prajapati once said : The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

- Ya Atma Apaha Papma, Vijaro Vimrityu = Paramatma Aikyam = Mukti.
- Because Paramatma is Nitya Mukta, Parmatma Aikyam = Mukti.
- Therefore entire teaching is you Vishwa, Teijasa Pragya are really Mukta Paramatma.

- Therefore Svena Rupena means Mukta Paramatma Rupena.
- Mukta Paramatma title given Saha Uttama Purusha.



- Uttama Purusha – Superlative – Indras Journey over.
- He has attained Mukti from Pratingya Vakyam, know Svena Rupena means Mukta Paramatma Rupena.
- General analysis over.

Word Analysis :

a) Mukta :

- That Jiva is free.

b) Pratinjanyat :

- This is known from initial proposition.
- Known from Pratingya Vakyam.
- Initial proposition.

Significance :

a) Mukta :

- Svarupam in Chandogya Upanishad – Chapter 8 – 12 – 3 is Mukta Svarupam only.
- Svena Rupen – Mentioned.

Purva Pakshi :

- Svarupa is said, How you say it is Mukti?

Vyasa Answer :

- Svarupam refers to Mukta Svarupam only, original nature.
- Why ?

b) Pratingnyanat :

- Known from Pratingya Vakyam which is Chandogya Upanishad – Chapter 8 – 7 – 1.
- Nitya Mukta Paramatma talked about.
- Nitya Mukta Aikyam is conclusion.
- Therefore Jivatma after Nitya Mukti Paramatma Aikyam should be Mukta.
- Nitya Mukta Paramatma Aikyam should be Mukta only.
- Pratingnayanat - Hetau Panchami Vibhakti.

Sutra 3 :

आत्मा प्रकरणात् ।

Atma prakaranat ।

(The light into which the individual soul enters is) the Supreme Self; owing to the subject matter of the chapter. [IV – IV – 3]

Answers : Possible objection by Purva Pakshi :

- Your Interpretation of Chandogya Upanishad - Chapter 8 – 12 – 3 Unconvincing.

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Siddhantin :

a) Eka Meva Samprasada Asmat Sharirat Samyuktaya.

- Jiva detaches from three Sharirams.
- Vishwa – Jiva detaches from Sthula Shariram.
- Teijasa - Jiva detaches from Sukshama Shariram.
- Pragya - Jiva detaches from Karana Shariram.
- Samuthaya = Coming out.

b) Param Jyoti Upasampethya = Jiva gets Nitya Mukta Paramatma Aikyam.

- Param Jyoti = Paramatma
- Upasampethya = Aikyam
- Param Jyoti Upasampithya = Nitya Mukta Paramatma Aikyam.
- Who is that Paramatma?
- One said in Chandogya Upanishad – Chapter 8 – 7 – 1.

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
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- Because Jiva merges into Nitya Mukta Paramatma, Jiva becomes Mukta.
- This is Siddantin's argument.

Purva Pakshi :

- Where is the word – Nitya Mukta Paramatma in Mantra?
- You add any word you like.
- Aikyam not said.
- Upasampathya = Aikyam OK.
- Upanishad uses Param Jyoti.

- In which dictionary Jyoti = Atma.
- It is Jyoti – only Light.
- Param Jyoti = Superior, great light of Surya Devta.
- Local Light – Small.
- Jiva merges into Paramatma Jyoti – Surya Devta, Part of this work, Karya Jyoti, Surya Prakash Jyoti.
- Therefore Jiva is within World.
- Attainment of Param Jyoti = Moksha = Attainment of Surya Devata within creation, Within time and space, Punarapi Janamam World.

Siddhantin :

- Why Chaitanyam Consciousness called Jyoti - Light?

Definition of Light :

- That in whose presence things are known and in whose absence, things are not known.
- Yasmin Sati Vishaya Prakashante.
Yasmin Asanti Vishaya Na Prakashante.
- I am able to see all of you because of Surya Prakasham.
- In Night, I will not be able to see you.
- Any Surya Chandra, sense Organ, Manaha, Called Prakasha – light.
- In the presence of sense organs Shabda, Sparsha, Anya known.
- In their absence, they are not known.

Brihadarnayaka Upanishad :

- Vak Jyoti = Words, Speech informative, Enlightening, means threw lights on important topics.
- Mind called Light, if mind is not in class, you won't know.
- Extending that knowing principle, ultimate light called Consciousness.

- Other lights because of Consciousness.
- Sense organs can light up, mind can light up borrowing light from Atma.
- Atma is light without depending on any one.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II

(15) The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

Other Lights	Param Jyoti
Surya, Chandra	Atma
Indra, Manaha	Consciousness
Prakasha	Jyotisham Jyoti
Aparam Jyoti Vak	In Scriptures

- Param Jyoti used in sense of Paramatma.
- Beginning with Paramatma, Pratingya Vakyam Chandogya Upanishad – Chapter 8 – 7 – 1, Prajapati has introduced Paramatma.
- Indra after $32 \times 3 = 96 + 5 = 101$ Years, trying to know Paramatma, through Vishwa, Teijasa, Pragma.
- Whole Prakaranam, Paramatma Prakaranam.
- While talking about Paramatma, how can you suddenly talk about Suryaha.
- Sun not Son (Putra, Putri) – contexts Different, Prakaranat.
- Paramatma Prakaranam, Param Jyoti is Paramatma not Sun – 2nd reason.

3rd Reason :

- In this portion, Upanishad talks about Mukti and Glory of Mukta Purusha.
- Purusha moves freely - Yakshat, Kreedan, Yajamanaha, everywhere, moves + enjoys, is Moksha Description.
- Not attainment of Surya Devta.
- How Upanishad talks about Moksha Purushartha?
- How Upanishad uses Uttama Purusha, superlative can't be used.
- Because of Moksha Phalam, Prakaranam and Convention Conclude Param Jyoti = Paramatma.
- Therefore Param Jyoti Upasampathya.
- Paramatma Aikyam Sampithya.
- Therefore Svena Rupena = Mukta Rupena, Svarupena, Abhinishipadyate.

Word Analysis :

a) Atma :

- Param Jyoti refers to Paramatma.

b) Prakaranat :

- Because of context.

4th Chapter – 4th Pada – 1st Adhikaranam :3rd Sutra :

- Nirguna Brahma Vidya Phalam.
- Vyasa establishes with analysis of Chandogyo Upanishad Chapter 8 – 12 – 3.

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- Param Jyoti Svena Rupena Abhinishpadyate.
- Jnanam and Jnana Phalam.
- What is difficult in Mantra?
- **Vyasa :**
Not Bautika Jyoti Talking about liberation here.
- Reaching Shunya Bhagawan can't give liberation, Karya Jyoti, Within Karya Prapancha, Perishable.
- Karana Jyoti = Atma Jyoti.

How Atma Consciousness is Luminary?

- In Shastric Parlance, light can refer to Spiritual light.

Laukika Vyavahara Jyoti	Shastric Vyavahara Paramjyoti
- Material light	- Spiritual light - Nonmaterial.

Sruti :

a) Mundak Upanishad :

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

एजत्प्राणन्निमिषच्च यदेतज्ज्ञानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

Avih sannihitam guhacaram nama mahat padam-atraitat samarpitam I

ejat pran-an-nimisac-ca yadetaj-janatha sad-asad varenyam param vijnanad yad-varistham prajanam II 1 II

Bright, existing very close, moving in the cavity of the heart ; great and the support of all; in Him breathes and winks. Know it which is both with form and without form, the most adorable, the highest of beings, the One beyond the understanding of creatures. [II – II – 1]

- Aavihi = Light, Jyoti Rupa Atma.
- Aavir Bavaha = Coming to light.

b) Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।

तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisham jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- Hiranmaya, Jyotisham Jyoti.

c) Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दांश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ६ ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyaṁ tṛtīyaṁ svapna-sthānam; tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca para-loka-sthānaṁ ca atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana ānandāṁś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātrām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyaṁ puruṣaḥ svayaṁ-jyotir bhavati ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light - and dreams. In this state the man himself becomes the light. [IV – III – 9]

- Section reveals Atma, self effulgent light.

d) Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

That (Brahman), the Light-of-all lights, is said to be beyond darkness; (it is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 – Verse 18]

- Jyotishm Api Jyotih = Chaitanayam ,

- In this context also Jyoti = Paramatma, specifically discussed in Brahma Sutra.
- Same Mantra taken Chandogya Upanishad - Chapter 8 – 12 – 3.
- Param Jyoti taken for analysis.
- Jyoti = Paramatma Only.

e) Brahma Sutra :

ज्योतिर्दर्शनात् ।

Jyotirdarsanat ।

The light (is Brahman) on account of that (Brahman) being seen (in the scriptural passage). [I – III – 40]

- Jyotir Adhikaranam, Vyasa expects us to remember taken 9 years ago.
- This Mantra – third Sutra.
- Jnani attains Brahman Instantaneously by dropping notion of difference.
- Sandhaya Brahma Prapitihi = Sadhyo Mukti = Jeevan Mukti = Phalam for Nirguna Brahma Vidya.

Significance :

a) Jyoti :

- Atma occurring in Chandogya Upanishad 8 – 12 – 3 is Atma.
- Param Jyoti Shabdah Param Atma.
- What is main reason for this conclusion?

b) Parakaranat :

- In context of liberation, light means Consciousness Chaitanayam.
- Hetau Panchami Vibhakti.
- First Adhikarnam Over.

2nd Adhikaranam :

Sutra 4 :

अविभागेन दृष्टत्वात् ।

Avibhagena drishtatvat ।

(The Jiva in the state of release exists) as inseparable (from Brahman), because it is so seen from the scriptures. [IV – IV – 4]

Gen Introduction : One Sutra

- Avibhagadhikaranam.
- Avi Bagena Drishtatvat Adhikaranam, based on beginning of Sutra.

Subject Matter : Chandogyo Upanishad

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिसृज्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaise samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah stribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yukta II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

Previous Adhikaranam :

- Param Jyoti, Abhinishpadyate discussed.
- Here Upasampathya

Upa	Sam	Pad
- Closely	- Intimately	- Reaching - Approaching

- Upasampathye = Close intimately approaching.
- All words used are obscure leading to different Interpretations.

a) Jnana Phalam of Brahma Prapti – Is event in time or not ?

- Mantra Aikyam – Gradual process
- Jiva – Getting Separated from 3 Sharirams, merging into Paramatma.
- Thereafter, abiding in its Svarupam.
- All appear to be gradual process.
- Wait for that to happen.
- Orientation of Vedantic Students also... Hoping to get liberation one day.
- Vyasa – No physical event.
- Only dropping notion of difference between Jivatma and Paramatma.

Moksha :

- Svarupe Avasthanam, After dropping notion, Intellectual cognitive process, established in this Adhikaranam.

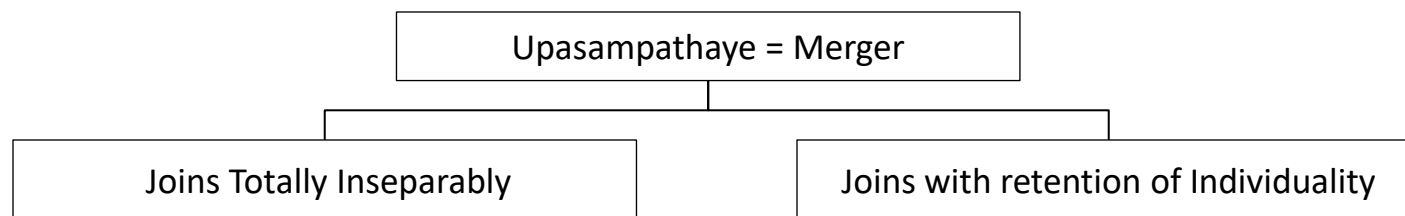
आत्मा प्रकरणात् ।

Atma prakaranat ।

(The light into which the individual soul enters is) the Supreme Self; owing to the subject matter of the chapter. [IV – IV – 3]

- Atma Parakaranat, Analysing meaning of Param Jyoti.
- Jyoti = Luminous Shining.
- Purva Pakshi = Assumes Jyoti = Luminary, Bautika Jyoti.
- Param = Amongst many Bautika Jyoti highest (Fire, Lightening, Surya Jyoti Biggest).
- Joining reaching – Atma is intimately, closely reaching Paramatma, Param Jyotihi.
- Intimate, Reaching, entering mentioned in Mantra.

- What is intimate entry?
- Jivatma – Paramatma will merge inseparably, Totally, Indistinguishably.
- Can't divide, can't differentiate which is which.
- Avibagena Upasampattihi
- Avibaga = Total, inseparable, Indistinguishable.



- Jiva continues as finite, Paramatma continues as Infinite.
- Both retains individuality, Joined together, e.g. Dress joins body closely, intimately.
- Body not become dress – come together totally.
- Example :
Avial = All vegetables join.
- What is maintained? Individuality.
- Example :
Chlorine in water retains Individuality.
- After merger, Vibagena Upasampatti.
- This is controversy.

Purva Pakshi :

- Not total merger, Jiva can never become Paramatma.
- Paramatma can never become Jivatma.
- Even after liberation, Jiva continues Visishta Advaitin and Dvaitin.

- Jiva will go to Vaikunta, close to lord, No merger.
- Jivatma – Paramatma Aikyam through Chinmudra.

Siddantin :

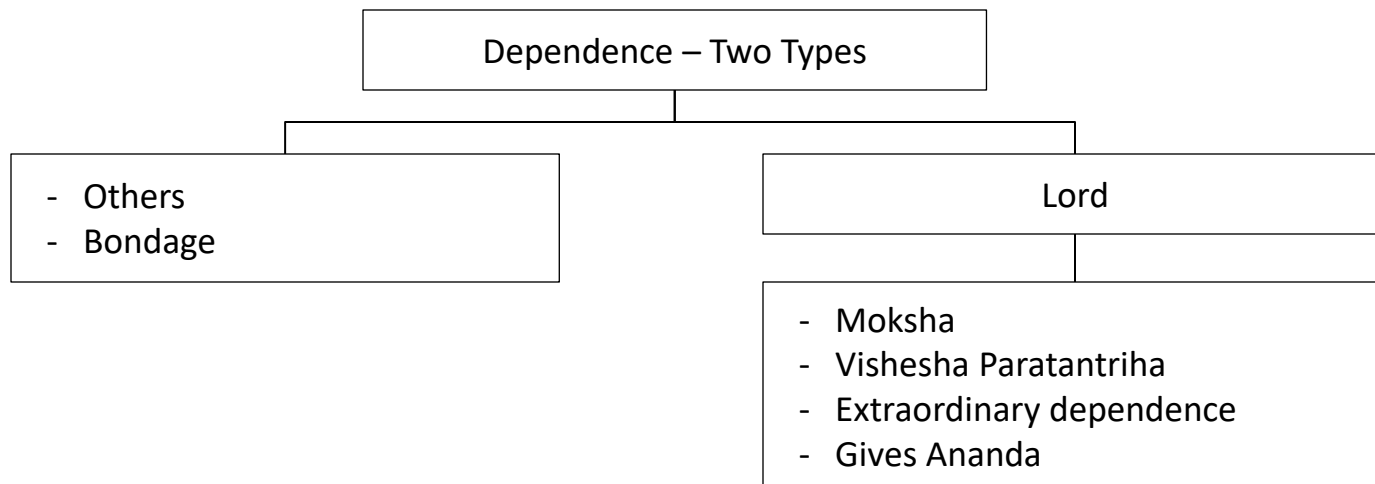
- Index finger + Thumb join one Poornaha – whole.

Visisht Advaitin :

- Index finger has to touch root of thumb.
- Surrender at feet of Angushta Matra Paramatma.
- Remain Dasa – Individual, Totally dependent on Paramatma.
- Paramatma continues as Swami.
- Jiva will continue dependence on Paramatma.

Before Study	After Study
I was independent individual	I am Dependent

- Transition from independent to dependence.



- This is Visishta Advaitin, Dvaitin Philosophy.

Siddantin :

- Merger - Absolute, Total, Avibagena Aikyam.
- No question of merger itself.
- If Jivatma and Paramatma two separate entities, Discuss merger if partial or total .

Advaitam :

- No merger at all, there is only Chaitanayam with two different names.
- In Advaitam, merger means dropping notion.
- There are two things if merger has to happen.

Purva Pakshi :

- Vibagena Sampatti.

Siddhi :

- Avibagena Sampatti.

General Analysis of Sutra :

- Avibagena = Merger absolute, Total.
- Why Purva Pakshi gets doubt?

Logic :

- Veda uses two words.
- Jivatma Samprasada.
- Param Jyoti.
- Existence of two words indicates two things, both eternal.

Karta	Karma	Kriya
<ul style="list-style-type: none"> - Subject - Samprasada 	<ul style="list-style-type: none"> - Object - Paramjyoti 	<ul style="list-style-type: none"> - Transitive verb - Approaching

- Jiva, Paramatma both Eternal.

Siddantin :

- If both Eternal, no question of merging.
- If Jivatma disappears into Paramatma, eternity of Jivatma goes away.

Purva Pakshi :

1st Reason :

- Atma can not disappear, It is separate, can get close, never be one is 1st reason of Purva Pakshi Kartru, Karma Rupena Vibaga.

2nd Reason :

- Phala Vakyam in Chanogyo Upanishad – Chapter 8 – 12 – 3.

Upanishad says :

- It is jnani who has merged in to Brahman moves about enjoying life.
- Saha Tatra Paryeti.
- Wise liberated Jivatma moves in Brahman – Tatra – How?
- Enjoying – Yakshata – Sporting – Kreedam – Playing – Ramamantra – Enjoying.
- Liberated Jiva moves in Brahman.

Purva Pakshi :

- If liberated Jiva moves about Brahman, Jiva continues his individuality, not become one with Brahman.
- Vibaga should be accepted is Purva Pakshi's reasoning.

Vyasa :

- No Avibagena.

Reason :

a) Central teaching of Upanishad.

- Jivatma / Paramatma Aikyam as revealed by every Mahavakyam, Tat Tvam Asi, Ayam Atma Brahma, Pragyanam Brahman, Sayashchayam Purushe Sa Ekaha.
- Jivatama Paramatma not two entities, but only one Chaitanya Svarupam.
- Two Chaitanayam not possible.
- Chaitanayam is Sajatiya, Vijatiya, Svagata Bheda Rahita.
- How can you have two Consciousness.
- No small Consciousness – Somewhere and big Consciousness – Here.
- No Part, whole in Consciousness.
- Nirvatyat Chaitanasya, there can not be two Chaitanayam.
- You are Paramatma
Paramatma is you.
- **Imagine Student says :**
I have gained this knowledge, I have understood I am Brahman, Brahman is me.
- As a result of this knowledge, will I merge in to Brahman?
- ‘Small Question’.
- Teaching is Aikyam, No question of merging.
- Merging only means Bheda Adhyasa Nivritti.
- Elimination of superimposed Division.
- Central teaching reveals that.
- Sruti Gives Jnana Phalam.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

First Argument :

- Central teaching is Jivatma / Paramatma – Aikyam, proved by every Mahavakyam, Teaching reveals Aikyam.

Second Argument :

- Phalam reveals total merger.

a) Mundak Upanishad : Chapter 3 – 2 – 9

- Brahma Veda, Braheiva Bavati.
- Knower of Brahman Does not go near Br., Not sit in lap of Br., He does not become Br.

b) Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।

तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः ; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tad eṣa śloko bhavati:

tad eva saktaḥ saha karmaṇaiti

liṅgam mano yatra niṣaktam asya;

prāpyāntaṁ karmaṇas tasya yat kiṁ ceha karoty ayam.

tasmāl lokāt punar aiti asmai lokāya karmaṇe

iti nu kāmayamānaḥ; athākāmayamānaḥ, yo'kāmo

niṣkāma āpta-kāma ātmā-kāmaḥ, na tasya prāṇā utkrāmanti,

brahmaiva san brahmāpyeti ॥ 6 ॥

Regarding this there is the following verse : Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

- Brahmaiva San Bramapyeti.
- Being Brahma, as a Jeevan Mukta, he merges in to Brahman as Videsha Mukta also.
- Being Brahma, He merges into Brahman.

c) Katho Upanishad :

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

Yatho-dakam suddhe suddham asiktam tadrg-eva bhavati,
Evam muner vijanata atma bhavati Gautama ॥ 15 ॥

As pure water poured into pure water becomes the same only, so becomes the Atman of the thinker (sage) who knows this, (Unity of the Atman) O! Gautama. [II – I – 15]

- Pure Water poured into pure water merges totally, Indistinguishably, Inseparably.
- **Example :**
Don't stretch, water poured into water, spatial distance is there.
- In Jivatma / Paramatma, No spatial distance, No Physical distance because all Pramanams say, merger is total.

Last Question :

- If so total, why?

Chandogya Upanishad :

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- Jiva moves in Brahman, enjoying How?

Shankara :

- Interpret properly.

Word analysis :

a) Avibagena :

- Liberated Jiva remains, non Separate from Paramatma.

b) Drishtatvat :

- Because it is revealed by Sruti.

Significance :

a) Avibagena :

- Vibhaga = Difference, Separation.
- Avibhaga = Non Separate, Udaya bava here.
- As Non-separate, Tritiya Vibakti.

- As non-separate, Jivatma and Paramatma remain non Separate.
- Why we say liberated, Jivatma remains non-Separate.
- According to you, Paramatma and Jiva are non separate.
- Do you mean to say – Only liberated Jiva Non Separate and others Separate?
- Question comes of Joining Ignorant. Jiva thinks they are liberated.
- Therefore there is no final separation.
- Liberated Jiva knows they are non separated (Not Think).
- Child on lap of mother dreams, Lost and separated, Child frightened and crying.
- What should child do to become non separate – Wake up.
- Similarly all Jivas nonseparate.

Ignorant	Wise
- Think they are separate	- Know they are non-separate

- Upanishad Vakyam Pratipadatvat Drishtatvat Is Hetu.
- Jivatma / Paramatma ever non separate.
- Hetau Panchami Vibhakti – “Because”.

Purva Pakshi's Argument :

- If both liberated, how come Upanishad talks about liberated Jeevan Mukta, as Individual and moving in Brahman, sporting enjoying - Chandogyo Upanishad – Chapter 8 – 12 – 3.

Shankara :

- Interpret properly not literally.

Jnani :

- Knows I am with Brahman totally.
- I am Chaitanayam before all people. Any type of enjoyment, enjoyed by any Jiva anywhere, Jnani does not miss that.
- Does not feel Separation.
- Looks at all enjoyments as his own.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

सैषाऽऽनन्दस्य मीमा सा भवति ।
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।
स एको मानुष आनन्दः ।
ते ये शतं मानुषा आनन्दाः ।
स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

**saisanandasya mimagmsa bhavati I
yuva syatsadhu-yuva-dhyayakah
asistho drdhistho balisthah
tasyeyam prathivi sarva vittasya purna syat I
sa eko manusa anandah I
te ye satam manusa anandah I
sa eko manusyagandharvanamanandah I
srotriyasya cakamahatasya II 2 II**

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of bliss) of man multiplied hundredfold is the bliss of human gandharvas – and this is also the bliss of one well versed in the Vedas and who is free from desire. [II – VIII – 2]

- All enjoyments included in Brahma Ananda.
- Does not miss December music season, children...
- Not literally enjoys all sense pleasures.
- **Take it as :**

All sense pleasure included in Brahma Ananda.

Next Level :

- Nothing called sense pleasure.
- Even any sense pleasure we are experiencing, we are only manifesting Ananda belonging to Atma.
- Every sense pleasure Atma Pratibimba Ananda only.
- Therefore Jnani has got all Ananda.

Panchadasi : Chapter 11 – 15 - Vidyaranya

- Any Ananda is Brahma Ananda.
- Vishaya, Yoga, Vidya, Advaita Ananda is Brahma Ananda.
- Dhyakshat, Kreedan , Ramanaha... not to be taken literally.

Truth :

- I am with Brahman.

Third Adhikarnam :

Sutra 5 :

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः । Brahmena jaiminirupanyasadibhyah ।

(The released soul exists) as possessed of (the attributes of) Brahman; (thus) Jaimini (opines) on account of the reference etc. [IV – IV – 5]

General Introduction :

- 3 Sutras.
- Bramanevadhyadhikaranam.

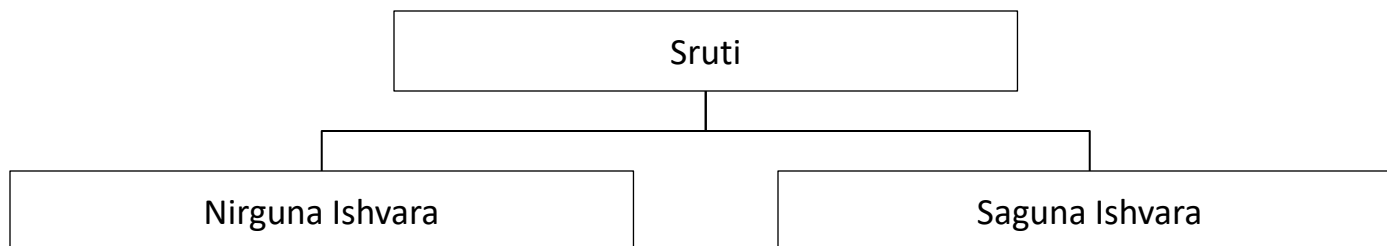
Chandogya Upanishad :

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svena rupenabhinispadyate sa uttamah purusah sa tatra prayeti
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- 1,2, 3 Adhikaranams based on same Mantra.
- Jeevan Mukta as a result of knowledge, merges totally into Atma.
- Jyoti = Atma Prakaranat.
- Param Jyoti = Paramatma.
- Topic = Paramatma.
- What is Parmatma kept in mind by Sruti



- Teaching starts – Chandogyo Upanishad – Chapter 8 – 7 – 1.

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः
स विजिज्ञासितव्यः स सर्वाँश्च लोकानाप्नोति
सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह
प्रजापतिरुवाच ॥ ८.७.१॥

**Ya atmapahatapapma vijaro vimrtyurvisoko
vijighatso'pipasah satyakamah satyasankalpah so'nvestavyah
sa vijijnasitavyah sa sarvamsca lokanapnoti
sarvamsca kamanyastamatmanamanuvidya vijanatiti ha
prajapatiruvaca II 8.7.1 II**

Prajapati once said : The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

- Upanishad defines Paramatma – Ashta Guna Visishta Paramatma.

8 Viseshanams :

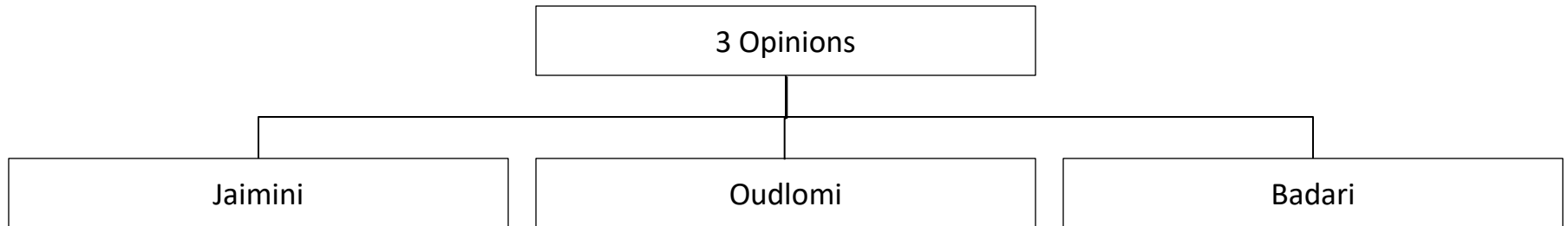
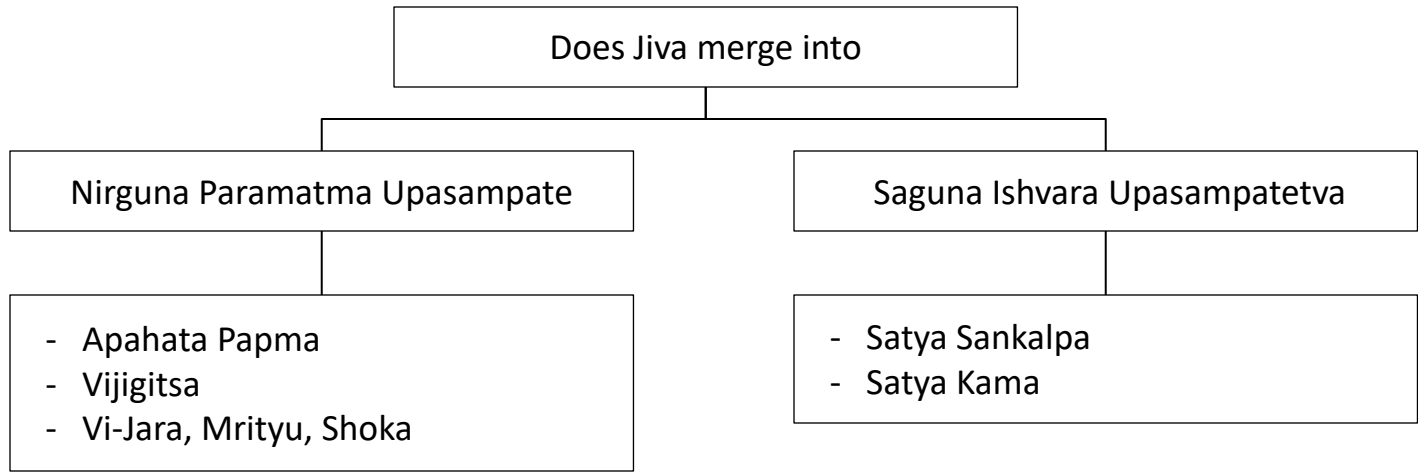
- First 6 attributes, Features – freedom from all attributes.

Papams [1], Old Age [2], Death [3], Sorrow [4], Hunger [5], Thirst [6].

- Last 2 Attributes :

Satyakama [7], Satyasankalpa [8].

- Paramatma has desires, Unstoppable, Ever Fulfilled.
- Has Sankalpas which are Satya belongs to Maya Sahitam.
- Pure Consciousness can't have Kama, Sankalpa.
- Jivas Kamas, Sankalpa – Asatya.... Not fulfilled totally.
- Chandogyo Upanishad – Chapter 8 – 12 – 3 mentions Jiva merging into Paramatma.



Lecture 380

Sutra 4 – 4 – 5 :

- Brahmadibiyadhikaranam – Sutra 5, 6, 7.
- Analysing Nirguna Vidya Phalam, Braham Aikyam Phalam, Braham Prapti Phalam.
- To establish this Vyasa takes Chandogyo Upanishad – Chapter 8 – 12 – 3.
- Previous two Adhikarnams – Jivatma called Samprasada, gets oneness with Paramatma – Called Param Jyoti.
- Aikyam is the result of knowledge.
- Aikyam is total oneness, Avibagena Drishtatvat – Inseparably one.
- Previous Adhikarnam called Avibagena Drishtatvat Adhikaranam.
- Avibaga Vachanat Adhikarnam – Chapter 4 – 2 – 16.

अविभागो वचनात् ।

Avibhago vachanat ।

(Absolute) non-distinction (with Brahman of the parts merged takes place) according to the statement (of the scriptures). [IV – II – 16]

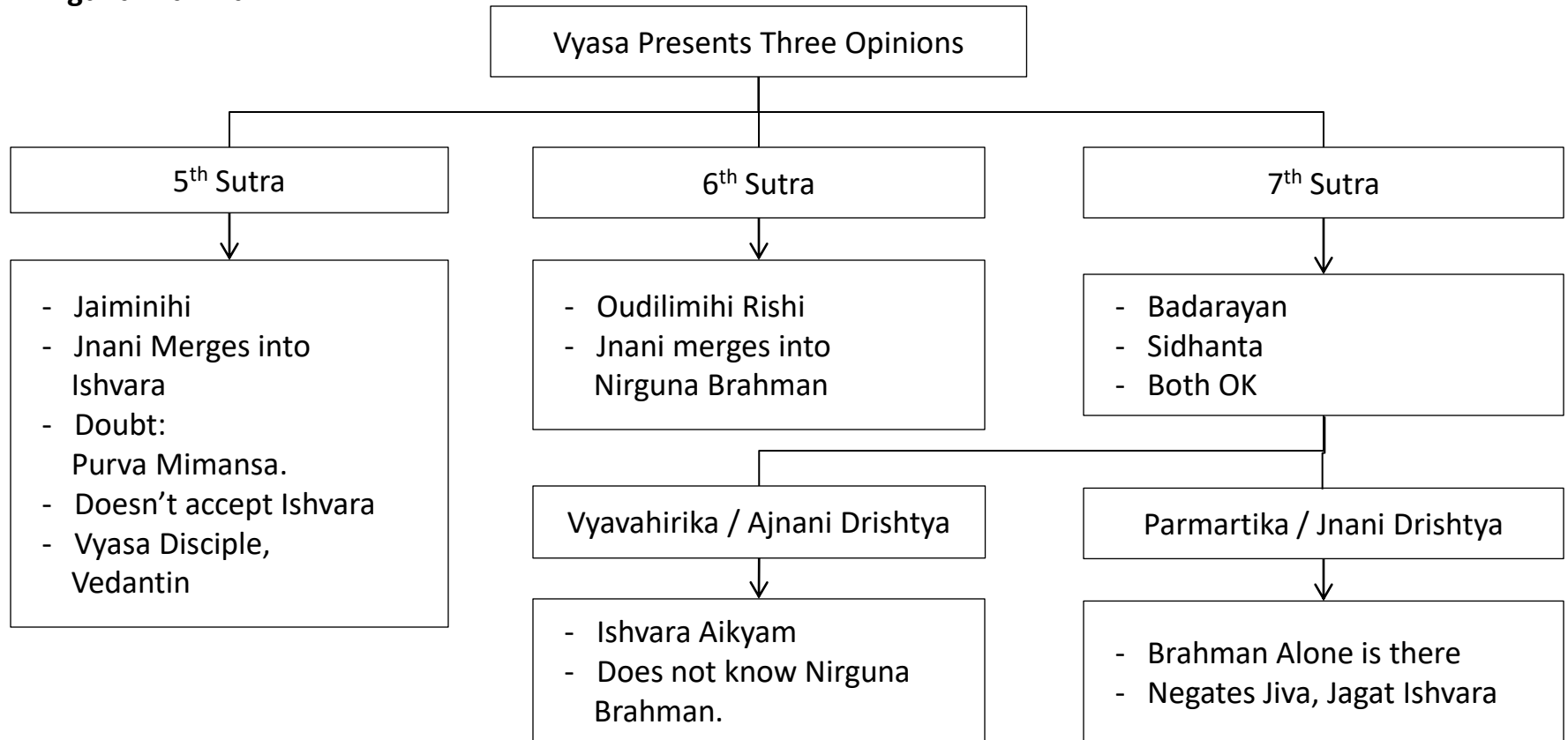
- If Jiva has total Aikyam with Paramatma , doubt arises.
- Paramatma defined in Chandogya Upanishad – Chapter 8 – 7 – 1.
- Free from Six Features – Nirgunam.
- Having 2 Features – Sagunam.
- Chandogyo Upanishad – Chapter 8 – 12 – 3 - Jivas Aikyam Mantra.

Question :

- Is Aikyam with Nirguna Paramatma or Saguna Ishvara?
- Jeevan Mukta after death merges with Nirguna Brahma or Saguna Ishvara ?

- If Saguna Ishvara, he will be having Satya Kamatvam, Sankalapatvam, Sarvagyatvam, Sarva Ishvaratvam in Videha Mukti. Jiva will be with Anantha Kalyana Gunas.
- If he merges into Nirguna Brahman, he will not be Sarvagya, Satya Kamaha, Satya Sankalpaha – He will be free from Attributes.
- Merges into Sophadika, Saguna Ishvara or Nirupahadika.

Nirguna Brahman :



- Purva Mimamsa founder is Jaiminihi.
- He should not accept Ishvara.
- How can he talk about Ishvara Prapatti? Plays different role, Takes particular stand here w.r.t Karma Khanda, not his total philosophy which is aligned with Vyasa.

Gita :

- Arjunas Question about Krishna Avatara.

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४.४ ॥

Arjuna said : Later was you birth, and prior was the birth of Vivasvan (Sun); how am I to understand that you taught this yoga in the beginning? [Chapter 4 – Verse 4]

- As though he does not know Krishna is Avatara.

Our Interpretation :

- Arjuna raises question on behalf of others who may have doubt.
- Similarly in this Adhikaranam, Jaimini agrees with Vyasa – Takes stand to clarify certain aspect.

General Analysis Sutra – 5 :

Jaimini :

- Jnani merges into Ishvara only, Acquires Ishvara attributes and glories called here as Brahma Dharmaha.
- Saguna Brahma Sambandam Brahma, with Aishwarya Guna.
- Jnani will have Sarva Kamatvam, Sarvjnatvam.
- Jnani will have all Gunas.

Jaimini gives 3 reasons :

a) Upanyasa Dhibyasa :

- From introductory statement of later statements of Chandogyo Upanishad, we come to know this.
- Chandogyo Upanishad – Chapter 8 – 7 – 1.

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः
स विजिज्ञासितव्यः स सर्वाँश्च लोकानाप्नोति
सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह
प्रजापतिरुवाच ॥ ८.७.१ ॥

Ya atmapahatapapma vijaro vimrtyurvisoko
vijighatso'pipasah satyakamah satyasankalpah so'nvestavyah
sa vijijnasitavyah sa sarvamsca lokanapnoti
sarvamsca kamanyastamatmanamanuvidya vijanatiti ha
prajapatiruvaca ॥ 8.7.1 ॥

Prajapati once said : The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

- Last 2 Satya Kama, Satya Sankalpa Ishvara Jnani will become.
- Later statement – Chandogo Upanishad – Chapter 8 – 12 – 3.
- Later portion – Jnani’s Glory.
- Shatatra Pasyeti – Stree Bhirva.
- Jnani moves about enjoying everything.
- **Kamatataha :**
Whatever he wants to create in Joy, Satya Sankalpatvam + Satya Vematvam.
- What pleasure he wants, he can instantaneously fulfill, indicated by Dhyakshavatu, eating whatever he wants... , music... Chandogya Upanishad – Chapter 8 – 12 – 3 – indicates Ishvara Dharma - Satyakamatvam, Sankalpatvam, Kamachara.
- Jnani becomes Ishvara himself from these 3 statements.
- In this Matam Purva Pakshi – thinks there are absolute truth + Satyam.
- If he says Mithya Ishvara Aikyam, It will be Vedanta Matam.
- Vyavahrika – Sarvagyatvam, Sarva Ishvaratvam.
- Jiva becomes Vyavahrika Satyam Matam no. 1.

Word Analysis :

a) Bramena :

- Liberated Jiva exists with attributes of Saguna Brahma = Ishvara.

b) Upanyasa Dibyaha :

- Known for Paramatma – Introductory Mantra and other Mantra.

c) Jaiminihi :

- Thus declares Jaimini Rishi.

Significance :

a) Bramena :

- Ishvara Dharma
- Attributes of Saguna Brahman.
- Satyakama , Satyasankalpa, Sarvagyata = Group of Ishvara Attributes = Bramena..
- Saha – Tritiya – Endured with Bramena Saha Vartate.
- Jnani remains with Ishvara Glories.

b) Jaimini :

- One of the views of Jaimini who is Vedantin only.

c) Upanyasaha Dibyaha :

- Upkrama Vakyam – Introductory Statement.
- Chandogya Upanishad - Chapter 8-7-1 – Ashta Guna Visishta Paramatma.
- Satyakama Satyasankalpa also there.

d) Aadhi :

- Other Vakyams also there, Upasamhara Vakyam, Concluding statement, Chapter 8 – 12 – 3.
- Jnani's glory travels with many, eats with many things.
- Bahu Vachanam means minimum 3.
- 3rd Statement – Buma Vidya.

Chandogyo Upanishad :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा
पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष
एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति
अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां
सर्वेषु लोकेष्वकामचारो भवति २

Athata atmalesa evatmaivadhatadatmoparistadatma pascadatma
purastadatma daksinata atmottarata atmaivedam sarvamiti sa va esa
evam pasyannevam manvana evam vijanannatmaratiratmakrida atmamithuna
atmanandah sa svarad bhavati tasya sarvesu lokesu kamacharo bhavati;
Atha ye'nyathato viduranyarajanaste ksayyaloka bhavanti tesam
sarvesu lokesvakamacharo bhavati || 2 ||

Next is the instruction on the Self : The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations].
[7 – 25 – 2]

- All glories possible only with Ishvara Aikyam.
- Hetau Panchami
- Sruti Pramanat Etatu Jnayate.
- This is opinion no 1 of Jaimini.

Second Option – Oudlomi Rishi

Sutra 6 :

चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः । Chititanmatrena tadatmakatvadityaudulomih ।

(The released soul exists) solely as pure consciousness or Intelligence, that being its true nature or essence; thus Audulomi (thinks). [IV – IV – 6]

- Jaimini is not correct
- Primary teaching of Shastra is Moksha Nirguna Brahma Alone, Tatparyam – Nirguna Ishvara.
- Saguna Ishvara – Not Emphasized.
- Emphasis on Nirguna Ishvara Brahman.

Brihadaranyaka Upanishad :

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-येत,
न हास्योदग्रहणायेव स्यात्, यतो यतस्त्वाददीत लवणमेव,
एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-घन एव ।
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति,
न प्रेत्य संज्ञास्तोत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhavakhilya udate prāsta udakamevānuvilīyeta,
na hāsyodgrahaṇāyeva syāt, yato yatastvādādīta lavaṇameva,
evaṃ vā ara idaṃ mahadbhūtamanantamapāraṃ vijñānaghana eva |
etebhyo bhūtebhyah samutthāya tānyevānu vinaśyati,
na pretya saṃjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whencesoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (the self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya. [II – IV – 12]

- Brahman = Pure Consciousness without everything else, without second thing, without attributes.

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं
पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-वदति,
तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र वा
अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत,
तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन
विजानीयात्? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati, taditara itaraṃ
paśyati, taditara itaraṃ śṛṇoti, taditara itaramabhivadati,
taditara itaraṃ manute, taditara itaraṃ vijānāti; yatra vā
asya sarvamātmāivābhūttatkena kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet, tatkena kaṃ manvīta,
tatkena kaṃ vijānīyāt? yenedam sarvaṃ vijānāti, taṃ kena
vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the Knower? [II – IV – 14]

- Kena kam Pashyet, No duality at all
- With Ishvara, Ruler – Ruled, Duality comes, Not ultimate, Absolute.
- If no Jiva, Jagat, Ishvara, loses Ishvartvam Status.
- Ishvara presupposes duality, Ultimate truth does not have.
- Jiva , Jagat Ishvara Bheda.
- Brahman = Nirgunam
- This Nirguna Brahman, Jnani attains.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Knower of Nirguna Brahman attains Nirguna Brahman is central teaching of all Upanishads.
- No question of knowing, becoming Ishvara.
- Ishvara is lower order of reality, within Dvaitam.

Mandukya Upanishad :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

Upasan-asrito dharmo jate brahmani vartate ।
prag-utpatte-rajam sarvam tenasau krpanah smrtah ॥ 1 ॥

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [III – K – 1]

- Upasaka in Ishvara Duality to be pitied, Unfortunate.
- Vyavahirika Ishvara can't be central theme, cannot merge into that Ishvara.
- Jnani knows Nirguna Brahman and merges into Nirguna Brahman.
- Jnani has Brahma Prapti, not Ishvara Prapti.

Question :

- What about Jaimini's Shastric Quotation – Jnani enjoying all Ananda, Kreedha, Kamachara.
- Veda Vakyams of Ishvara Aikyam quoted by Jaimini.
- Oudlomihi : Take them as Figuratively not literally.
- Meant to remove limitations, to show all Anandas produced in Brahman.
- Brahman behind sense organs of all people Sarva Atma Bavaha.
- Many Atma behind everyone.
- Enjoys music in all Halls, All singers also, to show Sarvatra Bava

Gita :

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदेविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the “Knower of the Vedas” am I. [Chapter 15 – Verse 15]

- Interpret Figuratively
- Absence of Dukham and inclusion of all pleasure in Brahman is intention
- After death will not go from place to place, no literal sense.
- Ishvara Prapati Vakyam, Stuti Aupacharika Vakyam, Not Satyam.
- Doesn't exist at all.

Jaimini	Oudlomi
<ul style="list-style-type: none"> - Totality - Sagunam - Satyam, Nirgunam – Asatyam 	<ul style="list-style-type: none"> - Total Non-existence - Nirgunam - Satyam Sagunam – Asatyam

Word Analysis :

a) Chiti Tan Matrena :

- Liberated
- Jiva exists in the form of Pure Consciousness, Attributeless Consciousness.

b) Tad Atmakatvat :

- Because that is nature of Jiva.

c) Iti Oudlomihi :

- Thus declares Oudlomi Sage

Significance :

a) Chiti Tan Matrena :

- Chaitanaya Matra Rupena
- Tan Matram = Svarupam
- Chitihi = Chaitanayam
- Chiti Tan Matram = Chaitanaya Svarupena
- Bave Tritiya – in the form of Pure Consciousness he remains.

Sutra 6 :

चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः । Chititanmatrena tadatmakatvadityaudulomih ।

(The released soul exists) solely as pure consciousness or Intelligence, that being its true nature or essence; thus Audulomi (thinks). [IV – IV – 6]

Significance :

- Only with Svarupa of Consciousness Oudlomi rejects Satyakamatvam and Satya Sankalpatvam.
- All attributes not there for Jnani.
- No question of Jnani becoming Omnipotent, Omniscient, Ishvara. He is attributeless Brahman.
- What is reason ?

Tadatmakatvat :

- Tatu = Chaitanayam
- Atma = Svarupam.
- Tadatmakatvat = Chaitanaya Svarupam
- Because Chaitanaya Svarupa is real nature of Jiva - as known through Maha Vakyas and Aikyam.
- Grasped by taking Lakshayartha and applying Baga Tyaga Lakshana I am Brahman.
- I = Pure Consciousness, after merging all my inferior attributes.
- I am Paramatma = Pure Consciousness, after negating superior attributes.
- At the time of Jnanam , I negate my inferior attributes and Ishvaras superior attributes.
- There is neither Jiva nor Paramatma. Saguna Jiva, Ishvara not there.
- Svarupam of both left out, not Satyakama.
- Jnani has dismissed all Gunas, where is question of Ishvara and attributes.
- What is there?
- Tadatmakatvat , Chaitanaya Matram Rupatvat.

- Chaitanaya eva Avasishyate.
- Jnani remains with Svarupa Chaitanayam only.
- Excludes all external and Internal Attributes.
- There is neither Bandha not even Moksha.
- If Jeeva Bandha, Say Ishvara is Mukti.
- Ishvarashya Bandha, Moksha Nasti .

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- Chidanand Rupa Atmatvat Tadatmakatvat, Chaitanaya Svarupatvat.
- Oudlomi challenges Jaimini .
- Hetau Panchami.

Iti Oudlomi :

- Thus declares Oudlomi.
- What is Oudlomi's Problem ?
- When he negates Ishvara and Ishvaras Attributes, Dharma, he negates as total Non existence - Atyanta Asat .

Jaimini :

- Takes Ishvara and Ishvaras Atyanta Sata.
- We go in between.

एवमप्युपन्यासात् पूर्वभावादविरोधं बादरायणः ।

Evamapyupanyasat purvabhavadavirodham baadarayanah ।

Thus also, on account of the existence of the former qualities admitted owing to reference and so on, there is no contradiction (between the two); (so thinks) Baadarayana. [IV – IV – 7]

General Analysis :

- I accept both Matam of both Rishis, as both based on Sruti.

Jaimini quoted :

- Upanyasa Dibyaha from which Ishvara Aikya Srutis are there.
- Oudlomi has Sruti Support.
- Vedanta negates Jiva, Jagat, Ishvara – Bheda , negates all attributes.

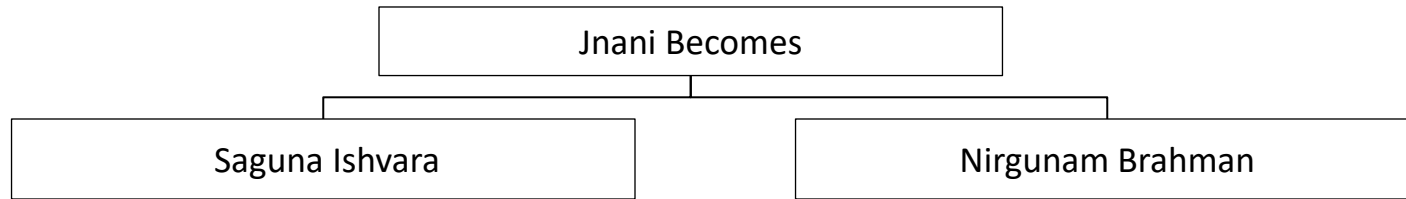
Brihadaranyaka Upanishad :

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एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-घन एव ।
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति,
न प्रेत्य संज्ञास्तोत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhavakhilya udake prāsta udakamevānuvilīyeta,
na hāsyodgrahaṇāyeva syāt, yato yatastvādadīta lavaṇameva,
evaṃ vā ara idaṃ mahadbhūtamanantamapāraṃ vijñānaghana eva ।
etebhyo bhūtebhyaḥ samutthāya tānyevānu vinaśyati,
na pretya saṃjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whencesoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (the self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya. [II – IV – 12]

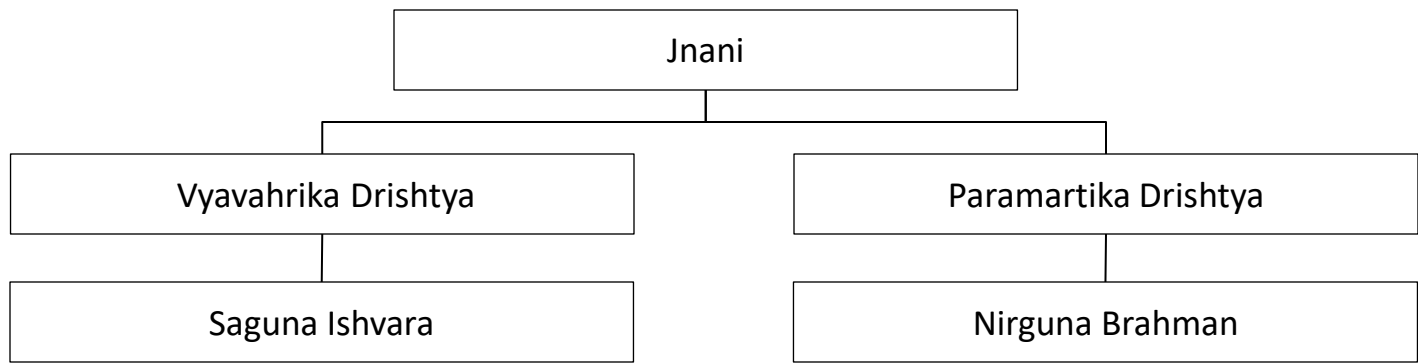
- Both Sruti based, both accepted.



- Then logical problem.
- Can't go blindly for Sruti Pramanam, always see, Sruti, Yukti, Anubava, Interpretation shouldn't Contradict logic and Pratyaksha.
- Also Valid Pramanam.
- If Jnani becomes Ishvara + Brahma, Mukta Jnani becomes both Saguna + Nirguna.
- Locus of both Sagunatvam and Nirgunatvam logically untenable if one.
- Opposite attributes can't coexist at one and same time.
- Saguna = Presence of attributes.
- Nirguna = Absence of attributes.

Jaimini :

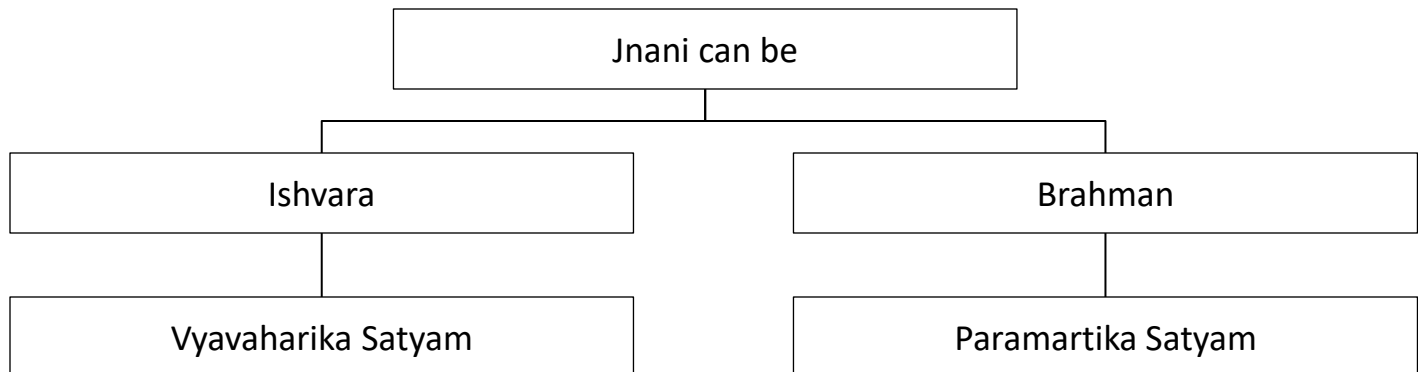
- Ishvara Aikyam, Paramartika Satyam.
- We accept Ishvara Aikyam, but only as Vyavaharika Satyam, Empirical Angle only.
- Oudlomihi – Nirguna Brahma Aikya, Totally rejecting Guna, Accept as Paramartika Satyam.
- Saguna Attributes, not totally reject – Atyantika Asat – As Oudlomi says.
- We say it does not have absolute reality.
- Paramartika Drishtaya, Satya Kamatvam Nasti , Not totally absent.
- Absent from Paramartika Drishti.
- Present from Vyavaharika Drishti.
- What is the Advantage ?



- No logical Contradiction, because opposite attributes can coexist, if they belong to 2 orders of reality.
- Dry – Going to Bed, Heavy rain in dream.

Water Drishtya	Dreamer Drishtya wet
<ul style="list-style-type: none"> - Vyavaharikam - Can Coexist 	<ul style="list-style-type: none"> - Pratibasikam

- Mirage water can coexist in Dry sand. Lower order of reality.



- Therefore No Contradiction.
- Jnani : I am merging into Brahman.
- Others Say : He has merged into Ishvara, Both Right.

Chapter 4 – 4 – 7 :

- 7th Sutra – Final Sutra Bramadhi Adhikaranam.

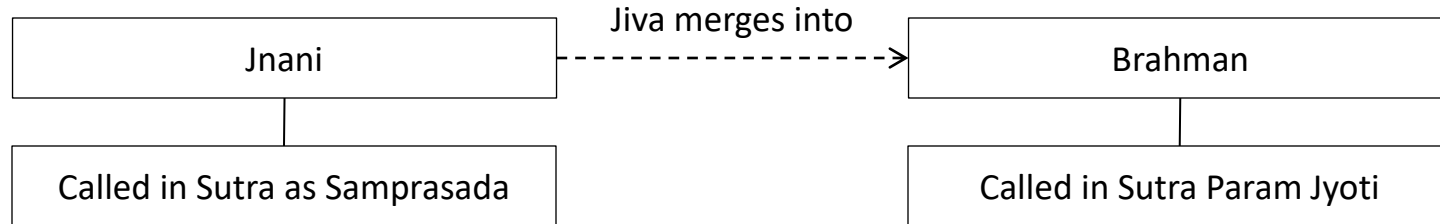
Chandogyo Upanishad :

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaisa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispanyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah sribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

- Talks of Nirguna Brahma Jnani.



- Samprasada merges into Param Jyoti, as a result of Nirguna Brahman Jnanam.
- What is meaning of param Jyoti is topic of Analysis.
- Vagueness – Param Jyoti Atma talked in beginning Chandogyo Upanishad - Chapter 8 – 7 – 1.

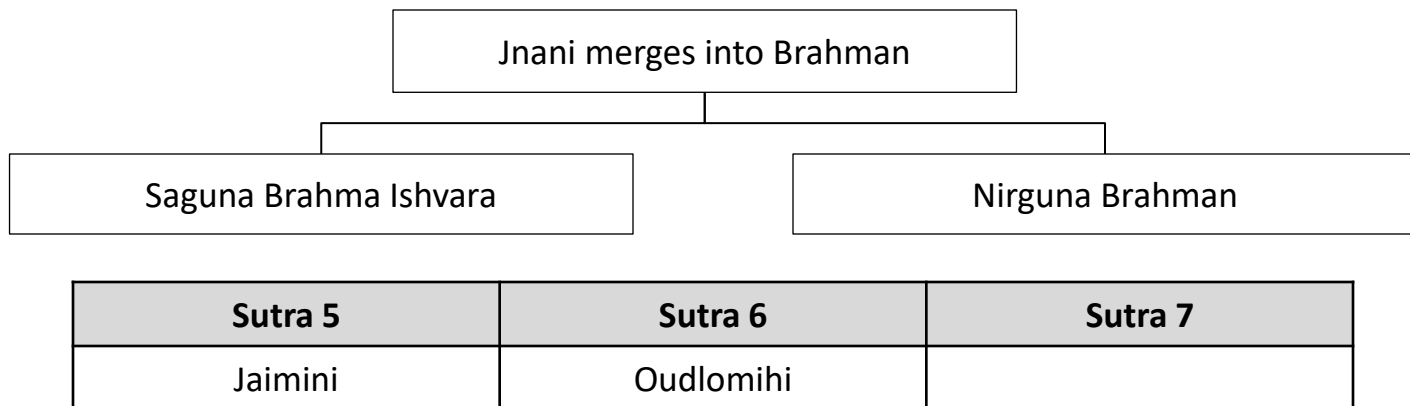
Chandogya Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः
स विजिज्ञासितव्यः स सर्वाँश्च लोकानाप्नोति
सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह
प्रजापतिरुवाच ॥ ८.७.१॥

Ya atmapahatapapma vijaro vimrtyurvisoko
vijighatso'pipasah satyakamah satyasankalpah so'nvestavyah
sa vijijnasitavyah sa sarvamsca lokanapnoti
sarvamsca kamanyastamatmanamanuvidya vijanatiti ha
prajapatiruvaca || 8.7.1 ||

Prajapati once said : The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

- Paramatma described in Saguna Version – Ishvara and Nirguna version Brahman.



- Jnani merges into Ishvara who has Satyakama, Satyasankalpa as revealed in Chandogya Upanishad – Chapter 8 – 7 – 1.
- Upanyasa Dibyaha revealed in introductory Statement.
- Brahman = Ishvara.
- Jnani merges into Satya Kama, Satya Sankalpa Ishvara Only.

Oudlomi :

- Jnani merges into Nirguna Brahman.
- Jnani meditated on Nirguna Brahman.
- Negated Saguna Jiva = Ishvara, as Mithya.
- Ever established in Parmartika Brahman.
- Therefore Jnani merges in to Nirguna Brahman.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।

तदेष सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।

तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः ; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tad eṣa śloko bhavati:

tad eva saktah saha karmaṇaiti

liṅgam mano yatra niṣaktam asya;

prāpyāntaṁ karmaṇas tasya yat kiṁ ceha karoty ayam.

tasmāl lokāt punar aiti asmai lokāya karmaṇe

iti nu kāmayamānaḥ; athākāmayamānaḥ, yo'kāmo

niṣkāma āpta-kāma ātmā-kāmaḥ, na tasya prāṇā utkrāmanti,

brahmaiva san brahmāpyeti ॥ 6 ॥

Regarding this there is the following verse : Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

- In vision of Jnani, there is Advaitam only – No Jagat, Jiva, Ishvara.
- In Advaitam, where is scope for Jiva or Ishvara.
- Jnani becomes Nirguna Brahman – Says Oudlomi – Said in sutra 6.

Sutra 7 :

- Vyasa Verdict - Siddanta – reconciles Jaimini + Oudlomi.
- Don't fanatically hold to 1 of 2.
- Both supported by Sruti.
- Both views correct.
- Jnani merges into Ishvara and Brahman.
- Jnani becomes Saguna Ishvara. Jnani becomes Nirguna Brahman.
- How both correct? Diagonally opposite.
- Saguna, Nirguna?
- How both with or without Attributes.
- Saguna Status excludes Nirguna Status because of rule.
- Opposite attributes can't Coexist.

Vyasa :

- Normally can't Coexist.
- Abnormally coexist or under conditions can coexist.
- If both they can exist in 2 degrees of Reality.
- Mirage Water + Dry Sand.
- How can water and dryness Coexist.
- Mirage Water is Pratibasika.
- Dry Sand = Vyavahrika Satyam.
- Satta Bheda , No Virodha.
- Vyavahrika Drishtaya, Jnani merges into Ishvara.
- From Vyavaharika Drishti Nirguna Brahman is not there.
- Only Saguna Jiva, Jagat, or Ishvara is there.
- Vyavaharika creation consist of 3 Factors.
- Nirguna Brahman is not there is Vyavaharika Drishti.
- From Vyavaharika Drishti, Jnani merges into Ishvara, becomes Ishvara.
- Whatever worship you give to Jnani goes to Ishvara Only.
- Look at Jnani from Paramartika Drishti, Jnani merges into Brahman.
- No Saguna Jiva or Ishvara they merge into Nirguna Brahman.
- From Jnani angle there is no Ishvara, He will not accept that he is merging into Mithya Ishvara.

Jnani Angle :

- I was Brahman, am Brahman, will be Brahman, During Jeevan Mukti and Videha Mukti also.
- Where is question of I merging into Ishvara.
- Jnani Drishtaya, all negated.

- From Jnani's angle, merge into Brahman.
- Ajnani's angle, do not know Nirguna Brahman.
- Look at Jnani as Saguna Jiva, and Brahman as Saguna Ishvara only.

Ajnani's will say :

- Jnani merged into Ishvara.
- Satta Bheda, Upayam Api Sambavati.
- No contradiction Avirida
- No Contradiction between Jaimini and Oudlomi.
- Can be taken only if 2 orders accepted.
- In same order of reality, cannot accept both.
- Opposite attributes can not coexist.
- Introduce Satta Bheda, Accept Jaimini from Vyavahrika Drishti, Accept Oudlomi from Paramartika Drishti is contention of Vyasa.
- General Analysis of Sutra is over.

Word Analysis :

a) Evam Api :

- Still.

b) Avirodha :

- There is no contradiction.

c) Purvabavat :

- Because of acceptance of existence of attributes mentioned before.

d) Upanyasat :

- Which attributes are arrived at from the introductory statement.

Significance :

a) Evam Api :

- Still
- Even though Oudlomi is Correct as given in sutra 6, from Jnani's angle, No Saguna Ishvara is there to merge.
- Nirguna Brahman alone is there.
- Hence Jnani merges into Nirguna Brahman only from his angle.
- Still acceptance of Oudlomi need not include Jaimini's Opinion.
- Oudlomi rejecting Jaimini's opinion.

Api :

- Still, after rejecting , can't accept Jaimini, Oudlomi need not exclude Jaimini, not mutually exclusive.
- Can coexist – Evam Api.

b) Upanyasat :

- Reason given by Jaimini – Based on introductory Statement.
- Saguna Ishvara talked Vijara, Vimrityu.
- Purva Bavat – Can accept Saguna Ishvara Aikyam, supported by Jaimini in Sutra 5.
- Saguna Ishvara Aikyam based on Introductory Statement. If you accept there will be no Contradiction.
- Nirguna, Saguna contradiction never exists.
- Advaitam, Dvaitam, contradiction never exist because Saguna Ishvara and Nirguna Brahman can eternally coexist.
- Both eternal, Maya eternal.
- Maya Sahita Saguna Brahman can continue both parallely eternal, because Saguna belongs to Vyavaharikam, Vyavaharikaly eternal.
- Nirguna Brahman is Paramartikaly eternal.

- When will Saguna Dvaitam end ?
- Vyavaharikaly Saguna Dvaitam will never end.
- Parmartikaly Saguna Brahman is not there to end, need not end.
- Wrong question.
- We give figurative answer out of comparison.
- When your vision is shifted from Vyavaharikam to Paramartikam Dvaitam ends as it were, Called Badaha Falsified .
- No physical end, change.
- Shifting Drishti from Vyavaharika to Paramartikam is ending.
- Both can be happy eternally, Saguna Ishvara and Nirguna Brahman.
- Therefore Jnani merges into what? From what Drishti?

Vyavaharika Drishti	Paramartika Drishti
Ishvara Aikyam	Brahma Aikyam

- Purva Baga Avirodham – Badarayana thus declares Vyasacharya.
- One more question – regarding Jnani merging into Ishvara.
- Are you talking about Jeevan Mukti in Vyavaharika Drishti ?
- Does Jeevan Mukta merge into Ishvara from Vyavaharika Drishti ?

Answer :

- As long as Jeevan Mukta has Prarabda, he cannot merge into Ishvara.
- Has to wait for exhaustion of Prarabda.
- Will be separate from Ishvara, Jeevan Mukta has Individuality.
- His Satya Kamatvam, Satya Sakalpatvam will not be absolute.
- Jeevan Mukta Jnani not totally be equal to Ishvara.

- Only relatively Satya Kama Sankalpa.
- Because of his purity of Mind, Sadhana Chatushtaya Sampatti, Chitta Shuddhi, Jeevan Mukta Jnani has exalted attributes closer to Ishvara.

Mundak Upanishad :

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां- स्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ १० ॥

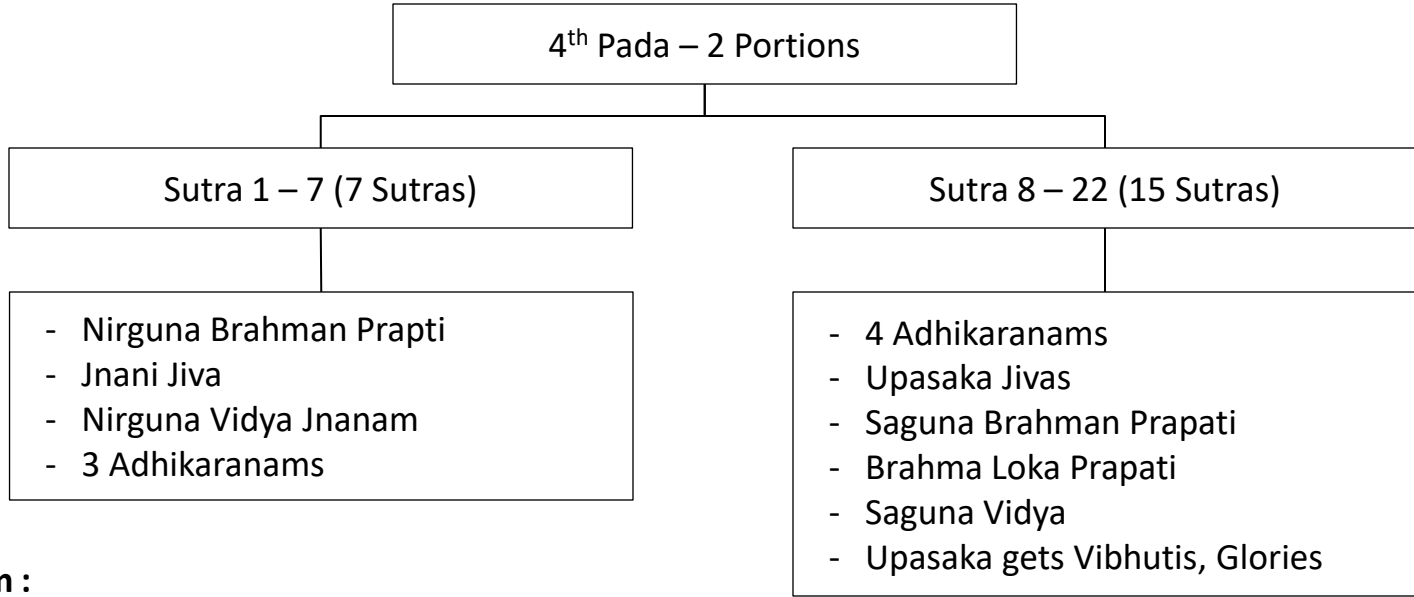
Yam yam lokam manasa samvibhati visuddha-sattvah kamayate yamsca kaman I
tam tam lokam jayate tamsca kaman tasmad-atmajnam hy-arcayed bhuti-kamah II 10 II

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honour the man of Self-realization. [III – I – 10]

- Jeevan Mukta Jnani can be worshipped like God.
- Jnani Is Satya Kama, Satya Sankalpa, Upanishad says.
- Limitations caused by Prarabda will be there.
- Jeevan Mukta Jnani cannot be totally identical with Ishvara.
- He will become one with Ishvara when Prarabda ends, 3 Sharirams disappear.
- Jeevan Mukta Vyashti Chidabasa becomes totally one with Samashti Chidabasa.
- Videha Mukta merge into Ishvara totally from Vyavaharika angle.
- Does Jeevan Mukta Nirguna Brahman merge from Paramartika Drishti or not, or only in Videha Mukta merges.
- From Paramartika Drishti, difference between Jeevan Mukta and Videha Mukta does not exist.
- Difference only from Vyavahrika Drishti.
- From Paramartika Drishti, no Prarabda, no Sanchita...
- Difference between Jeevan Mukti and Videha Mukti is based on Prarabda Karma.
- For Jnani no Prarabdam at all.
- Jnani merges into Nirguna Brahman. 3rd Adhikaranam – 7th Sutra over.

4th Adhikaranam – 2 Sutras

Sankalpadhikaranam



4th Adhikaranam :

Chandogya Upanishad :

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥ ८.२.१॥

**Sa yadi pitrlোকकामो bhavati sankalpadevasya pitarah
samuttisthanti tena pitrlोकena sampanno mahiyate ॥ 8.2.1 ॥**

If that person wishes to be in the company of his forefathers, they appear before him as he wishes. Joining his forefathers in that world, he becomes great. [VIII – II – 1]

- Maximum references from Chandogya Upanishad Only.
- Sections 1 – 6 – Saguna Ishvara Upasana.
- Dahara Vidya - Dahara = Hridaya Akash, meditating on Ishvara as one residing in Heart.
- Ishvara = Srishti, Stithi, Laya Karta Satyakama, Sankalpaha – Who can create anything at will.

- Saguna Ishvara Upasaka is meditating on Satyakama, Satyasankalpa Ishvara throughout life.
- Does not come to Nirguna Brahman.
- Does not get Aikya Jnanam.
- Practices Ishvara Upasaka as in Gita Chapter 8, Also in ShikshaValli.
- Upasaka in Brahma Loka becomes Satya Kama, Satya Sankalpa.
- Viashnaya Sapradaaya, Brahma Loka = Hiranyagarbha, Brahamaji.
- Reaching Vishnu in Vaikuntha = Vidya Phalam = Upasaka Phalam.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,
 satyam jnanamanatam brahma,
 yo veda nihitam guhayam parame vyoman,
 so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahma Vitu Apnoti Param.
- Vishnu Upsaka goes to Vaikuntha Loka.
- Visishta Advaitin Version.
- Brahmeti Apnoti Param = Saguna Brahma Upasana, Vaikunta Loka Prapti.
- We accept that.... Go through Shukla Gathi and Hiranyagarbha gets all virtues of God, Satyakama, Satyasankalpa....
- Therefore Chandogya Upanishad – 8th Chapter - Second Section - Whatever he wishes, will appear in front of him straight away.

- Pitru Loka Kamo Bavati.
- If he wants to see his parents, they will come - Friends, Brothers, Stree Loka.
- In a giffing they will come - Annam, music, Dance
- By visualising will come in front.
- Yam Yam Antapi – Whatever he wishes will come because of mere Sankalpa .
- Sitting in a chair, he can have all bogas.
- Upasaka Jiva in Brahma Loka becomes Satyakama, Satyasankalpa – this is topic.

Controversy :

Chandogya Upanishad :

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥ ८.२.१॥

**Sa yadi pitrlোকakamo bhavati sankalpadevasya pitarah
samuttisthanti tena pitrlोकena sampanno mahiyate ॥ 8.2.1 ॥**

If that person wishes to be in the company of his forefathers, they appear before him as he wishes. Joining his forefathers in that world, he becomes great. [VIII – II – 1]

- Saguna Upasana Phalam going to Brahma Loka, Vaikuntha Loka becoming Satyakama, Sankalpa.
- Is mere Sankalpa enough?
- Is Prayathna – Effort required?
- Sankalpa Matrena Boga Prapati Va...
- Prayatna Sahita Sankalpa бага Praptiva.

Purva Pakshi :

- Mere wish will not produce anything.
- Our Experience = Wish + Effort required.
- Wish to build a house, Effort required to earn.
- Extend Bhu Loka Nyaya to Brahma Loka.

Siddhantin :

- Don't Extend Bhu Loka Nyaya to Vaikunta.
- Because of Sadhanas, he has meditated on Satya Kama, Satya Sankalpa, Matrena Ishvara....
- He becomes similar to God.
- How God creates world? Not by Chisel...

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati II 3 II**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Tapaha = Vikshanam, Sankalpa Sankhya Matrena eva Idgam Sarvam Asrajata.
- Because of Ishvara Upasana, He has become mini Ishvara in Brahma Loka.
- Therefore by mere Sankalpa, he can have Boga Prapati.
- What about Laukika Nyaya?
- How only in Brahma Loka, not in Bhu Loka.

First Sutra – Vyasa Answers :

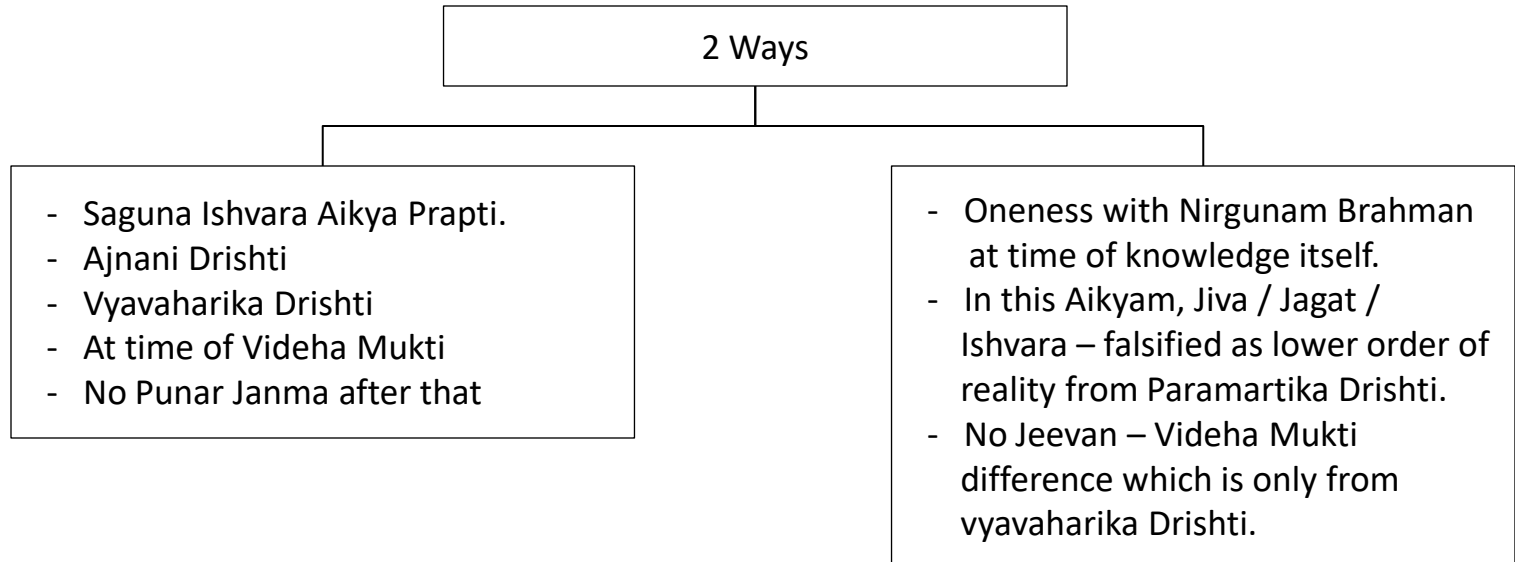
- What happens in Brahma Loka, we don't know.
- Laws governing Brahma Loka, Existence of Brahma Loka are all Apaurusheya Vishaya.
- Not known through human instruments of Knowledge.
- Have to accept both existence of Brahma Loka and laws governing it with Shashtra Pramanam.
- Shastram is instrument for Shashtra Vishaya, Not field of our sense Organ.
- Sankalpa Eva – By mere thought can see parents, friends etc.
- No effort, Prayatnam required.
- Bogas attained by mere wish.

Sutra 8 :

सङ्कल्पादेव तु तच्छ्रुतेः । Sankalpadeva tu tacchruteh ।

But by mere will (the liberated souls attain their purpose), because scriptures say so.
[IV – IV – 8]

- 1 – 3 Adhikaranams – 7 Sutras – Nirguna Brahma Vidya Phalam in form of Brahma Aikya Prapti.



- We accept Prarabda Karma continuation after Jnanam which is Vyavaharika Satyam.
- Paramartika Drishti, Brahma Prapti, Abiding in Brahman, without Jiva, Jagat Ishvara Bheda.
- No freedom from Janma – Marana cycle – No first birth.
- Only when there is birth, there will be rebirth.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Brahma Prapti of Nirguna Brahma Jnanam in 3rd Adhikaranam of 7 Sutras.
- Adhikaranam 4, 5, 6, 7 – 15 Sutras Saguna Brahma Vidya Phalam.
- Brahma Loka Prapti, 'Hiranyagarbha' – Prapti, Vaikuntha Prapti, Getting status Similar to 'Hiranyagarbha'.
- Upasaka Enjoys powers similar to Ishvara.
- Mukti – Expression used also for Nirguna Brahma Jnani.
- Figurative Mukti, Free from many limitations of Jiva in other lokas.
- Has several powers close to Ishvara.
- Extraordinary Vibhutis of Saguna Upasaka Muktas is topic in 4 Adhikaranams.
- Satyakamaha, Satyasankalpaha of Upasakas – Chandogya Upanishad – Chapter 8 – 2 – 1.

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥ ८.२.१॥

Sa yadi pitrlোকakamo bhavati sankalpadevasya pitarah
samuttisthanti tena pitrlोकena sampanno mahiyate II 8.2.1 II

If that person wishes to be in the company of his forefathers, they appear before him as he wishes. Joining his forefathers in that world, he becomes great. [VIII – II – 1]

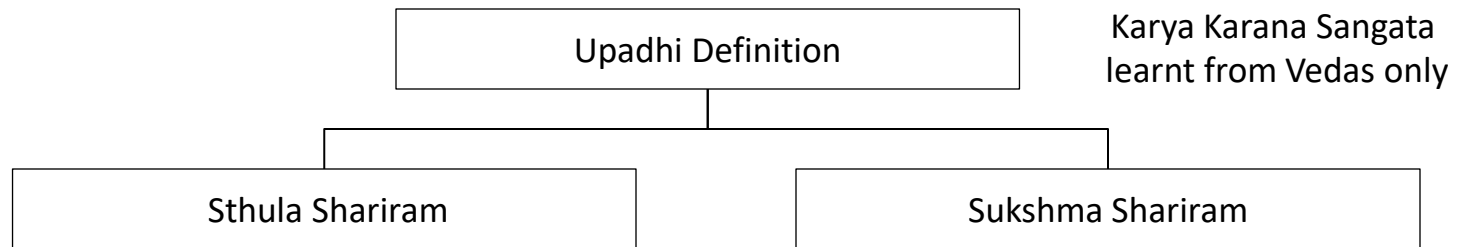
- Objects of Visualisation rise in front of him.
- Bhoga Vishaya rise by mere Sankalpa without effort.

Purva Pakshi :

- Follow Loukika Nyaya – Ichha, Jnana, Kriya Shakti, Prayathna required produces result in time.

Sutra 8 :

- Don't extend Bhu Loka Nyaya to Brahma Loka.
- Bhu Loka – Karya Karana Sangatah
- Upadhi has limitations from Jiva to Jiva, bird flies, we can't fly, we talk, birds can't, everyone has his own Vibhutis.
- Upadhis different in different Lokas.



- Sankalpa Eva
- Excludes Effort , Action.
- Does not require any material, has power to materialise things.
- Material cause not required.
- Without material cause, you can create materials, means Asat Karya Vada.
- Matter can't be created or destroyed.
- Sankalpa produces necessary factors and Boga.
- Veda is Chakshuhu says Uddhava Gita.
- Reading in Veda = Seeing in Bhu Loka w.r.t. Apauresheya Vishaya.
- Other Factors not required.

Word Analysis :

a) Sankalpa Eva Tu :

- Upasaka in Brahma Loka has Boga by mere Sankalpa – Will, Volition, Wish.

b) Tat Strutehe :

- This is known from such Sruti Statement.

Significance :

a) Sankalpat :

- By means of Sankalpa, wish, Volition.

b) Eva :

- Non requirement of time, space or any other factor.
- At any time, Space, Condition.
- No appropriate time, space, condition required.

c) Tu :

- Brahma Loka unlike other Bhu Loka Cryogenic reaction, Laws different depending on condition in this Loka.

Brihadaranyaka Upanishad :

Example : Dream

- Best example of other Lokas.
- Desha, Kala, Body different.
- Law of dream Loka different.
- Myth, Imagination, Unreal, only from wakers Standpoint.
- Dream has sufficient reality to produce sufficient pleasure, enormous pain to differentiate from other Lokas

d) Tat Srutehe :

- Sruti Pramanat.
- Tat Bodhaka Sruti.
- Sruti which reveals that (Bodhvakam)
- Tat Srutehe = Panchami Vibhakti Hetau.

Sutra 9 :

अत एव चानन्याधिपतिः ।

Ata eva chananyadhipatih ।

And for this very same reason (the released soul is) without another Lord. [IV – IV – 9]

Corollary :

- Because of Sankalpa Shakti alone, Upasaka without any controller, Boss, he is able to enjoy any Kama / wish.
- Anya Ati Pati Rahitaha.
- Without anyone else, having the power and Shakti of his Sankalpa alone.
- Power requires Sankalpa Shakti.
- Without Sankalpa Shakti, Power gets obstructed.
- Time factor is one of the condition.
- In case of Upasaka, No time factor Involved.
- If time involved, Sankalpa Shakti curtailed.
- Desire remains unfulfilled without Shakti.
- Unless factor favorable, there is time gap and Sankalpa remains unfulfilled.
- Vandhaya Sankalpa – means aborted or barren Sankalpa.
- This Upasaka is Avandhya Sankalpa.
- Wish does not remain unfulfilled even for one second, Instantaneous.
- Many vote for Brahma Loka and not for Mukti, because of special powers attained by Upasana Phalam.

Gita :

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ द.१६ ॥

Worlds upto the world of Brahmaji are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

Word Analysis :

a) Cha :

- And.

b) Ataha Eva :

- Therefore only.

c) Ananyadhi Patihi :

- Upasaka in Brahma Loka is without controller.

Significance :

a) Cha :

- Moreover.

b) Ataha Eva :

- Therefore, only because of Satyasankalpatvam.

c) Avandhiya Sankalpatva :

- Unobstructed Sankalpa Shakti.

d) Ananya Adhipati :

- Absence of another force, Function, to control or restrict his Sankalpa Shakti.

e) Na Vidyate Anyahe :

- Brahma Loka = Saguna Mukti Kshetram.
- A field where Jiva enjoys Saguna Mukti - Extraordinary Powers = Saguna Upasana Vidya Phalam.
- Upsakas get Phalam in Bhu Lokas (Uddhava Gita) Siddhis Miraculous powers.

Uddhava Gita :

अणिमामहिमामूर्तेर्लघिमाप्राप्तिरिन्द्रियैः ।
प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥४॥
गुणेष्वसाङ्गो वशितायत्कामस्तदवस्यति ।
एतामेसिद्धयः सौम्य अष्टावौत्पत्तिकामताः ॥५॥

*aṇimā mahimā mūrter laghimā prāptir indriyaiḥ
prākāmyam śruta-dṛṣṭeṣu śakti-preraṇam īśitā
guṇeṣv asaṅgo vaśitā yat-kāmas tad avasyati
etā me siddhayaḥ saumya aṣṭāv autpattikā matāḥ*

Anima, becoming smaller than the smallest; *mahima*, becoming greater than the greatest; and *laghima*, becoming lighter than the lightest, are mystic perfections by which one transforms one's body. *Prapti-siddhi*, by which one acquires whatever one desires, is related to the senses. *Prakamya-siddhi* enables one to experience any enjoyable object, in this world and in the next. *Isita-siddhi* enables one to manipulate the sub-potencies of Maya. *Vasita-siddhi* enables one to be unimpeded by the three modes of nature. *Kamavasayita-siddhi* enables one to obtain anything he may desire. My dear Uddhava, these eight siddhis are considered as naturally existing and unexcelled within this world. [Chapter 9 - Verse 4, 5]

- In Brahma Loka, no Upadhi limitations. Therefore unrestricted powers.

Fifth Adhikaranam :

Sutra 10 :

अभावं बादरिराह ह्येवम् । Abhavam baadariraha hyevam ।

There is absence (of body and organs, in the case of the liberated souls) (asserts) Baadari, for thus scripture says. [IV – IV – 10]

Sruti :

Chandogya Upanishad :

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो
लोकः क्षीयते तद्य इहात्मानमनुविद्य ब्रजन्त्येतांश्च
सत्यान्कामांस्तेषां सर्वेषु लोकेष्वकामचारो
भवत्यथ य इहात्मानमनुविद्य ब्रजन्त्येतांश्च
सत्यान्कामांस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ८.१.६॥

Tadyatheha karmajito lokah ksiyata evamevamurta punyajito
lokah ksiyate tadya ihatmanamananuvidya vrajantyetamsca
satyan kamamstesam sarvesu lokesvakamacaro
bhavatyatha ya ihatmanamananuvidya vrajantyetamsca
satyankamamstesam sarvesu lokesu kamacaro bhavati ॥ 8.1.6 ॥

Everything perishes, whether it is something you have acquired through hard work in this world or acquired through meritorious deeds. Those who leave this world without knowing the Self and the Truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are. [8 – 1 – 6]

- Kamaha Bavati
- Upasaka gets free movements to all lokas, Inter lokas travel like Narada (Triloka Sanchaari).
- Kamachara, movement at will (Kama).

Fifth Adhikaranam : 5 Sutras (Sutra 10 – 14)

- Abavadhikaranam.
- Not Adhikara Abava – (Non existence of Adhikaranam)

Chandogya Upanishad :

अथ यो वेदेदं मन्वानीति सात्मा मनोऽस्य दैवं चक्षुः
स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन्नमते
य एते ब्रह्मलोके ॥ ८.१२.५॥

Atha yo vededam manvaniti sa atma mano'sya daivam caksuh
sa va esa etena daivena caksusa manasaitankamanpasyanramate
ya ete brahmaloke ॥ 8.12.5 ॥

Then, it is the Self which knows I am thinking this. The mind is its divine eye. The Self, now free, enjoys seeing everything it wants to see in Brahmaloaka through its divine mental eye. [VIII – XII – 5]

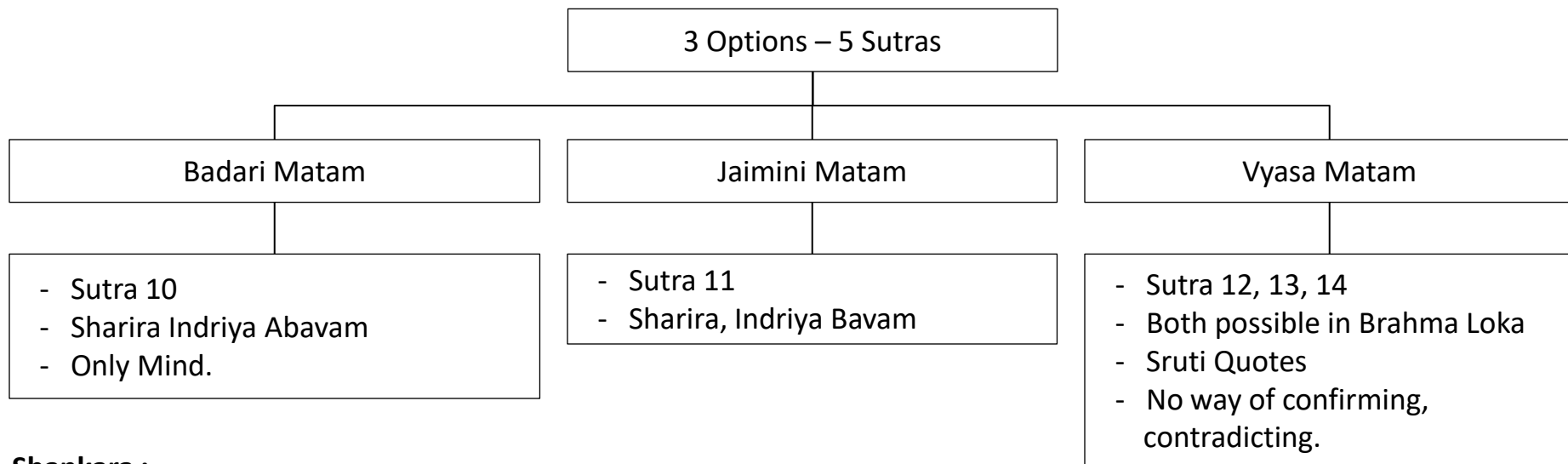
- Upasaka In Brahma Loka is Saguna Mukta.
- Revels experiencing sense objects mentally, Experiences Bhoga Vishaya mentally.

Question :

- Is it field of mental enjoyments, or is there body and sense organs going along with mind.
- Only imaginary pleasure, mentally projecting.
- Where sense organs and body absent like day dreaming.
- Is it imaginary pleasure or he has appropriate body and sense organs to enjoy sense pleasure backed by one.
- Is it bodyless mind enjoying pleasure or embodied mind enjoying pleasure.
- Sharira Indriya Sahitam Manaha Bavam Va ?
 - Mind + Body + Sense Organs.
 - Eat nice things and mind says wonderful

(or)

- Sharira Indriya Abavam Va, Rahitam Va – without body + sense organs only mind.
- Imagine you are eating good food and mind saying great! Called Vicarious Pleasure.



Shankara :

- When we can't hold to one idea, he lets loose.
- Where we have to be rigid, he holds strongly.
- Because of Upasakas Sankalpa Shakti, he can have both pleasure.
- Can create body at will.

Sutra 10 :

- Badari Matam
- No body or senses, It is all mental Why?
- Sruti says so Chandogya Upanishad – Chapter 8 – 12 – 5.
- Mansa Etam Kaman Pashyam Ramate.
- How to enjoy imaginary object – mental Projection.
- In dream, there are only mind projected object.
- What dream comes is not in our control.
- In Brahma Loka can project world or our will, Deliberate dreaming.

- Can control what we should dream and duration also.
- Our dreams only 30 Seconds.
- Upasaka Sankalpa has power to decide what to project and also duration.
- It has Stairyam – Remains as being as he wants.
- Bhu loka, disturbed, from dream wake up, can't see the same in second episode also.

Word Analysis :

a) Badari :

- Sage Badari suggests.

b) Abavam :

- Absence of body and senses for Upasana in Brahma Loka.

c) Hi :

- Because.

d) Aha Evam :

- Sruti declares so.

Significance :

a) Abavam :

- Absence of Sharirams and Indriyams.
- Only pleasurable objects and pleasure is there in the mind.
- Badari Suggests (Not Badarayana Vyasa , who comes later).

b) Aaha Sruti :

- Sruti Declares .

c) Hi :

- Because Sruti declares.

d) Evam :

- I say because Sruti says.
- Chandogyo Upanishad - Chapter 8 – 12 – 5.
- Manasaha Pashyan – Normally Chakshu or Indriyani Pashyan.
- Here Manasaha Pashyam, sense organs and Indriyams are not there.
- Here emphasis is on Mansa = Pramanam.

Sutra 11 :

भावं जैमिनिर्विकल्पामननात् । Bhavam jaiminirvikalpamananat ।

Jaimini (asserts that the liberated soul) possesses (a body and the organs) because the scriptures declare (the capacity on the part of such a soul to assume) various forms.
[IV – IV – 11]

General Analysis :

a) Jaimini declares – Saguna Mukta Upasakas in Brahma Loka have got body and sense organs – appropriate to that loka, not visible to us.

- We have appropriate body in dream.
- Clearly experience different body, different than this body..... We operate with another body not visible to others.
- Jaimini says, they have appropriate body, through whose sense organs they perceive.

b) Vikalpa Aamananat :

- Sruti Vakyam exists.

Chandogya Upanishad :

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः
प्राण आ- त्तत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज
आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो
बलमात्मतो विज्ञानमात्मतो ध्यान- मात्मतश्चित्तमात्मतः
संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो
मन्त्रा आत्मतः कर्माण्यात्मत एवेदं सर्वमिति १

**Tasya ha va etasyaivam pasyata evam manvanasyaivam vijanata atmatah
prana atmata asatmatah smara atmata akasa atmatasteja
atmata apa atmata avirbhavatirobhavavatmato'nnamatmato
balamatmato vijnanamatmato dhyanamatmatascittamatmatah
sankalpa atmato mana atmato vagatmato namatmato
mantraatmatah karmanyatmata evedam sarvamiti || 1 ||**

For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self : Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work – all this comes from the Self. [7 – 26 – 1]

- Panchada Ekada Bavati..... He multiplies himself into many forms.
- Capacity of multiplication is mentioned.
- Multiplication can be explained only if bodies accepted.
- Mind is formless – Capacity to take many different bodies or same body.
- Rakshashas have many bodies in many places (Indrajit)..
- Such powers with some in Bhu Loka.
- Multiplication indicates presence of Bodies.
- Context is Nirgunam in Brahma Vidya.
- How such Vakyam can be quoted from Nirgunam where our context is Saguna Upasaka.
- Reinforcing Sruti - Kaushtaki Upanishad Chapter 1- 5th Mantra.

स आगच्छति तिल्यं वृक्षं तं ब्रह्मगन्धः प्रविशति स
 आगच्छति सायुज्यं संस्थानं तं ब्रह्म स प्रविशति
 आगच्छत्यपराजितमायतनं तं ब्रह्मतेजः प्रविशति स
 आगच्छतीन्द्रप्रजापती द्वारगोपौ तावस्मादपद्रवतः स
 आगच्छति विभुप्रमितं तं ब्रह्मयशः प्रविशति स
 आगच्छति विचक्षणामासन्दीं बृहद्रथन्तरे सामनी
 पूर्वौ पादौ ध्यैत नौधसे चापरौ पादौ वैरूपवैराजे
 शाकरैवते तिरश्ची सा प्रज्ञा प्रज्ञया हि विपश्यति स
 आगच्छत्यमितौजसं पर्यङ्कं स प्राणस्तस्य भूतं च
 भविष्यच्च पूर्वौ पादौ श्रीश्चैरा चापरौ
 बृहद्रथन्तरे अनूच्ये भद्रयज्ञायज्ञीये
 शीर्षण्यमृचश्च सामानि च प्राचीनातानं यजुंषि
 तिरश्चीनानि सोमांशव उपस्तरणमुद्गीथ उपश्रीः
 श्रीरुपबर्हणं तस्मिन्ब्रह्मास्ते तमित्थंवित्पादेनैवाग्र
 आरोहति तं ब्रह्माह कोऽसीति तं प्रतिब्रूयात् ॥ ५ ॥

sa agachchati tilyan vrikshan tam brahmagandhah pravishati sa
 agachchati sayujyan sansthanan tam brahma sa pravishati
 agachchatyaparajitamayatanan tam brahmatejah pravishati sa
 agachchatindraprajapati dvaragopau tava smadapadravatah sa
 agachchati vibhupramitan tam brahmayashah pravishati sa
 agachchati vichakshanamasandim brihadrathantare samani
 purvau padau dhyaita naudhase chaparau padau vairupavairaje
 shakvararaivate tirashchi sa prajna prajnaya hi vipashyati sa
 agachchatyamitaujasam paryankan sa pranastasya bhutan cha
 bhavishyachcha purvau padau shrishchera chaparau
 brihadrathantare anuchye bhadrayajnayajniye
 shirshanyamrichashcha samani cha prachinatanan yajunshi
 tirashchinani somanshava upastaranamudgitha upashrih
 shrirupabarhanan tasminbrahmaste tamitthanvitpadenaivagra
 arohati tam brahmaha koasiti tam pratibruyat || 5 ||

He approaches the tree Ilya, and the odour of Brahman reaches him. He approaches the city Sâlagya, and the flavour of Brahman reaches him. He approaches the palace Aparâgita, and the splendour of Brahman reaches him. He approaches the door-keepers Indra and Pragâpati, and they run away from him. He approaches the hall Vibhu, and the glory of Brahman reaches him (he thinks, I am Brahman). He approaches the throne Vikakshanâ. The Sâman verses, Brihad and Rathantara, are the eastern feet of that throne; the Sâman verses, Syaita and Naudhasa, its western feet; the Sâman verses, Vairûpa and Vairâga, its sides lengthways (south and north); the Sâman verses, Sâkvara and Raivata, its sides crossways (east and west). That throne is Pragñâ, knowledge, for by knowledge (self-knowledge) he sees clearly. He approaches the couch Amitaugas. That is Prâna (speech). The past and the future are its eastern feet; prosperity and earth its western feet; the Sâman verses, Brihad and Rathantara, are the two sides lengthways of the couch (south and north); the Sâman verses, Bhadra and Yagñâyagñîya, are its cross-sides at the head and feet (east and west); the Rik and Sâman are the long sheets (east and west); the Yagus the cross-sheets (south and north); the moon-beam the cushion; the Udgîtha the (white) coverlet; prosperity the pillow. On this couch sits Brahman, and he who knows this (who knows himself one with Brahman sitting on the couch) mounts it first with one foot only. Then Brahman says to him: 'Who art thou?' and he shall answer: [Chapter 1 – Verse 5]

- This Upasaka shares bed with Brahmaji and converses.
- Places foot first Must have body.
- Upsaka stepping up on Brahmaji's body.

Chapter 4 – 4 – 11 :

- 7 Sutras – 3 Adhikaranam Nirguna Vidya Phalam.
- 8th Sutra – Saguna Brahma Vidya Phalam, and upto 22nd Sutra – End of Pada Ishvara Upasana Phalam.
- Upasaka travels through through Shukla Gathi , Brahma Loka, Gets Jnanam and Karma Mukti.
- Before Jnanam in Brahma Loka, as a result of Upasana, gets extra ordinary powers of wishing and all Bhogas.
- **Reason :**
After practicing Ishvara Upasana, will get glories, powers, looks closer to Ishvara, not become 100% Ishvara.
- Closer to Ishvara revealed through two words – “ Satyasankalpa, Satyakama”.
- Highlighted in Dahara Upasana Phalam in Chandogya Upanishad.
- Dahara = Alpasthanam – Little space in the Heart.
- In Hridaya Akasha, Ishvara is seen with 8 Gunas – Main is Satyakama, Sankalpa.

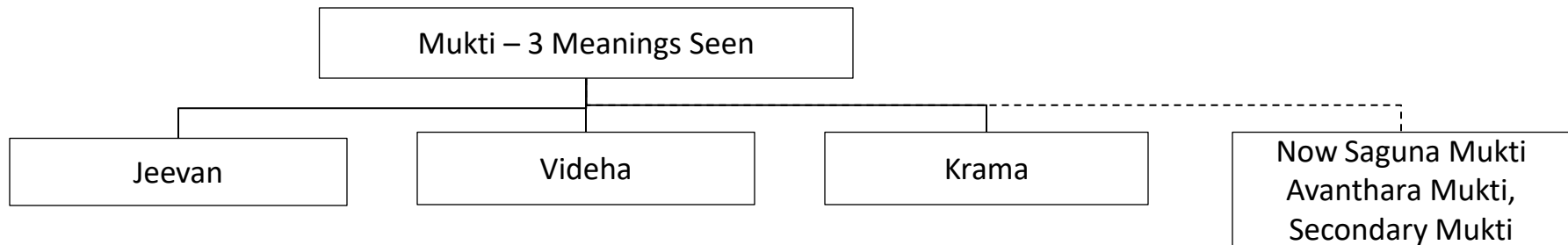
Gita :

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being.
[Chapter 8 – Verse 6]

- Constantly meditating on powers of Ishvara, gets powers himself, Siddhis as in Yoga Shastra.
- In Brahma Loka, no limitations of Indriyas + Sharirams - mind function and gets Phalam.
- Limitations of Bhu Loka gone, Miracle friendly there.
- Mind with extra ordinary Sankalpa Shakti.
- **Second Section of Chandogya Upanishad :**
Upasaka sees parents, friends, Miracle portion analysed here.
- Saguna status enjoyed by Upasaka who has Virtues, Vibhutis close to God.

- Status itself called form of Mukti.



- Brahma Vidya Baranam – Commentary on Shankara Bhashyam says its figurative, Secondary Liberation.
- Look and Powers closer To Ishvara in Brahma Loka.
- In Vishishta Advaitam, Avanthara Mukti itself presented as Mukhya Mukti.
- What is main Liberation in Vishishta Advaitam : Is Avanthara Mukti in Advaitam.
- Brahma Loka replaced by Vaikuntha.
- Upasaka gets similarity - Mini Vishnu, Not with Ishvara.
- Maha Vishnu
- 4th Adhikaranam, Vyasa established that Upasaka can generate Boga Vishaya by Sankalpa.
- Objects things, Situations conditions set up, Persons Ordered at will.
- Where does he get material ? Karakas also he produces like taking Avatara.

Gita :

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya.
[Chapter 4 – Verse 6]

- Bagawan can materialise things.
- Upasaka gets Sankalpa Shakti to materialise in small scale.
- Vishvamitra creates Trishanku Svarga by mere Sankalpa.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Maya viva Vijrmbaya... Ishvara
- Maha yogi Yaha Sva Ichhaya.... Sankalpa Matrena.

Manushya Srishti	Avatara
<ul style="list-style-type: none">- Human- Sankalpa + Prayathna- Maya <p>↓</p> <p>Pacha buta – Important</p> <p>↓</p> <p>Pancha Bautika</p> <p>↓</p> <p>Materials produced</p>	<ul style="list-style-type: none">- Ishvaras birth- Maya (Subtle energy) <p>↓</p> <p>Ishvara (Pancha Bautika) Without Pancha Buta Srishti.</p> <ul style="list-style-type: none">- Mayika shariram- Out of Maya, matter directly produced without going through Pancha Buta intermediary state.- No logic violated.

- Upasaka Shrishti Karanam established in 4th Adhikaranam – Production of Bogya Vastu.

5th Adhikaranam :

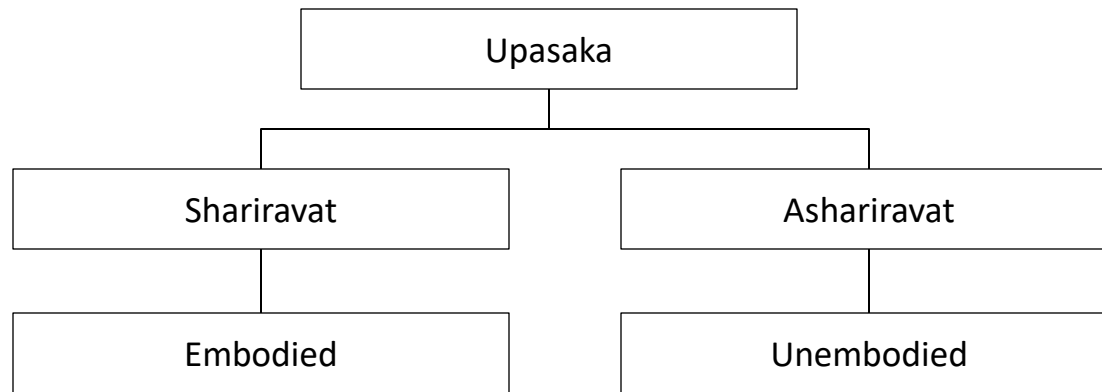
- Method of Vishaya Bogya Analysed.

Enquiry :

- Does experience takes place through conventional method of Indriya, Shariram – Instruments?
- Boga Sampadivena Indriya Sahitya Va or Kevala Mansa Va.

Vyasa :

- Experiences takes place with mind only.
- Requirement of accepted by Badari, Jaimini and Vyasa.



- Vyasa – Both possible.

Badari	Jaimini
<ul style="list-style-type: none"> - Sutra 10 - Completed - No Shariram 	<ul style="list-style-type: none"> - Sutra – 11 - Now

Baadri quotes Chandogyo Upanishad :

अथ यो वेदेदं मन्वानीति सात्मा मनोऽस्य दैवं चक्षुः
स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन्मते
य एते ब्रह्मलोके ॥ ८.१२.५॥

Atha yo vededam manvaniti sa atma mano'sya daivam caksuh
sa va esa etena daivena caksusa manasaitankamanpasyanramate
ya ete brahmaloke ॥ 8.12.5 ॥

Then, it is the Self which knows I am thinking this. The mind is its divine eye. The Self, now free, enjoys seeing everything it wants to see in Brahmaloaka through its divine mental eye. [VIII – XII – 5]

- Mansa Bashyan Ramate, sees with mind.
- Contact objects Mentally + Enjoy.

3 - Opinions

Badari

- Ashariram
- Shariram Abavam
- Only Manasa
- Sankalpa Anusarena

Jaimini

- Sashariram Bavam
- **Chandogyo Upanishad :**
Chapter 7 – 26 – 2
- Upasaka multiplies himself into on any bodies by increasing no. of bodies.
- Indicates he has Shariram.
- **Kaushitaki Upanishad :**
Chapter 1 – Verse 5.

Vyasa

- Can be both.
- Both Sasharira and Ashariram
- Once you accept.
- Satyasankalpatvam why restrict him.
- Yesterday I Dreamt ½ Kingdom won – ½ Lottery! Daridram there also!
- Can enjoy with or without body.

Chandogya Upanishad :

तदेष श्लोको

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखतां
सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चेकादशः
स्मृतः शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
मृदितकषायाय तमसस्परं दर्शयति भगवान् सनत्कुमारस्तं
स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते २

Tadesa slokah :

Na pasyo mrtyum pasyati na rogam nota duhkhatam ;
Sarvam ha pasyah pasyati sarvamapnoti sarvasah iti

Sa ekadha bhavati tridha bavati pancadha saptadha navadha caiva punascaikadasah
smrtah satam ca dasa caikasca sahasrani ca vimsatiraharasuddhau sattvasuddhih
sattvasuddhau dhruva smrtih smrtilambhe sarvagrathinam vipramoksastasmai
mrditakasayaya tamasasparam darsayati bhagavansanat कुमारस्तं
skanda ityacksate tam skanda ityacaksate II 2 II

Here is a verse on the subject : “He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].” He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms, then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumara freed Narada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumara is a man of perfect knowledge. [7 – 26 – 2]

Kaushitaki Upanishad :

स आगच्छति तिल्यं वृक्षं तं ब्रह्मगन्धः प्रविशति स
आगच्छति सायुज्यं संस्थानं तं ब्रह्म स प्रविशति
आगच्छत्यपराजितमायतनं तं ब्रह्मतेजः प्रविशति स
आगच्छतीन्द्रप्रजापती द्वारगोपौ तावस्मादपद्रवतः स
आगच्छति विभुप्रमितं तं ब्रह्मयशः प्रविशति स
आगच्छति विचक्षणामासन्दीं बृहद्रथन्तरे सामनी
पूर्वौ पादौ ध्यैत नौधसे चापरौ पादौ वैरूपवैराजे
शाक्यरैवते तिरश्ची सा प्रज्ञा प्रज्ञया हि विपश्यति स
आगच्छत्यमितौजसं पर्यङ्कं स प्राणस्तस्य भूतं च
भविष्यच्च पूर्वौ पादौ श्रीश्चैरा चापरौ
बृहद्रथन्तरे अनूच्ये भद्रयज्ञायज्ञीये
शीर्षण्यमृचश्च सामानि च प्राचीनातानं यजुषि
तिरश्चीनानि सोमांशव उपस्तरणमुद्गीथ उपश्रीः
श्रीरुपबर्हणं तस्मिन्ब्रह्मास्ते तमित्थं वित्पादेनैवाग्र
आरोहति तं ब्रह्माह कोऽसीति तं प्रतिब्रूयात् ॥ ५ ॥

sa agachchati tilyan vrikshan tam brahmagandhah pravishati sa
agachchati sayujyan sansthanan tam brahma sa pravishati
agachchatyaparajitamayatanan tam brahmatejah pravishati sa
agachchatindraprajapati dvaragopau tavasmadapadravatah sa
agachchati vibhupramitan tam brahmayashah pravishati sa
agachchati vichakshanamasandim brihadrathantare samani
purvau padau dhyaita naudhase chaparau padau vairupavairaje
shakvararaivate tirashchi sa prajna prajnaya hi vipashyati sa
agachchatyamitaujasam paryankan sa pranastasya bhutan cha
bhavishyachcha purvau padau shrishchera chaparau
brihadrathantare anuchye bhadrayajnayajniye
shirshanyamrichashcha samani cha prachinatanan yajunshi
tirashchinani somanshava upastaranamudgitha upashrih
shrirupabarhanan tasminbrahmaste tamitthanvitpadenaivagra
arohati tam brahmaha koasiti tam pratibruyat || 5 ||

He approaches the tree Ilya, and the odour of Brahman reaches him. He approaches the city Sâlagya, and the flavour of Brahman reaches him. He approaches the palace Aparâgita, and the splendour of Brahman reaches him. He approaches the door-keepers Indra and Pragâpati, and they run away from him. He approaches the hall Vibhu, and the glory of Brahman reaches him (he thinks, I am Brahman). He approaches the throne Vikakshanâ. The Sâman verses, Brihad and Rathantara, are the eastern feet of that throne; the Sâman verses, Syaita and Naudhasa, its western feet; the Sâman verses, Vairûpa and Vairâga, its sides lengthways (south and north); the Sâman verses, Sâkvara and Raivata, its sides crossways (east and west). That throne is Pragñâ, knowledge, for by knowledge (self-knowledge) he sees clearly. He approaches the couch Amitaugas. That is Prâna (speech). The past and the future are its eastern feet; prosperity and earth its western feet; the Sâman verses, Brihad and Rathantara, are the two sides lengthways of the couch (south and north); the Sâman verses, Bhadra and Yagñâyagñîya, are its cross-sides at the head and feet (east and west); the Rik and Sâman are the long sheets (east and west); the Yagus the cross-sheets (south and north); the moon-beam the cushion; the Udgîtha the (white) coverlet; prosperity the pillow. On this couch sits Brahman, and he who knows this (who knows himself one with Brahman sitting on the couch) mounts it first with one foot only. Then Brahman says to him: 'Who art thou?' and he shall answer: [Chapter 1 – Verse 5]

Jaimini :

- Upasaka has Body, depends on his Sankalpa.
- Problem in Chandogya Upanishad - Chapter 7 – 26 – 2. It is in context of Nirguna Brahma Vidya Phalam, How to give that Sruti Vakyam for Saguna Vidya Phalam?
- In Nirguna Vidya Phalam also Saguna Upasana Phalam of body multiplication included.
- It does not negate multiplication of body, Does not negate multiplication.
- Through multiplication whatever Ananda comes for Saguna Upasaka, that Ananda is also included in Moksha Ananda.
- Multiplication of body = Pramana Vakyam.

Another Parmanam :

- Kaushitaki Upanishad - Chapter 1 – Verse 5.

Rig Veda :

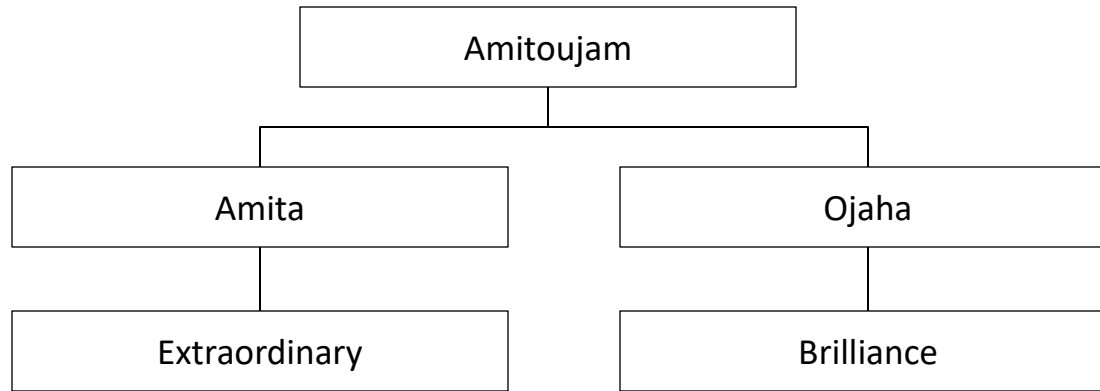
- Tam Itam Vidu Padena Agre Arhati, Interesting portion.
- How Upasaka goes to higher Loka, what he crosses, Hiranayagarbha reclining on special Cot.

- Sa Agachhati Amin on Paryankam



Cot

- Parayanka Vidya in Kaushitaki Upanishad.



- Upasaka steps over Cot.
- Saha Padena - With his foot, he steps over cot of Bagawan from front, Upasaka has body.

Shankara :

- Accepts possibility of body in Brahma Loka - for Avantara Mukti... Does not dismiss, adds one more.

Jaimini :

- Padena.... If Upasaka uses feet, must have body, not hanging feet – Jiva.
- Therefore, Sa Shariram – Golakams will be there, Indriyams also there.
- Sharira Indriya Sahita Bogan Anubavati.

Word Analysis :

a) Jaimini :

- Jaimini suggests.

b) Bavam :

- Presence of body + Senses.

c) Vikalpa Amananat :

- Known from Sruti statement of option, w.r.t No of bodies.
- Therefore Upasaka in Brahma Loka has Body, mind, senses.
- Have Sankalpa Shakti.....

Significance :

a) Jaimini declares

b) Bavam :

- Presence of boy + Senses.
- Dvittiya, Eka, Jaimini Aaha



Declares Existence

c) Vikalpa Amananat :

- Amanam = Sryti Statement.
- A + Mnua Dhatu.
- Amnaya = Veda
- Amanasaya Kriya Tatvat Anartakyam.
- Option – Choice – Vedic Statement = Vikalpa Aamananat.

- Vedic Statement revealing Choice.
- Choice revealing Vedic Statement w.r.t no. of bodies.
- Whether he wants many bodies or not.
- Chapter 7 – 26 – 2 of Chandogya Upanishad.
- Ekadha, Tridha, 5, 100,000, 200,000 bodies.
- Upasaka is Sasharira.
- How Jaimini Answers – Mansa Pashyam Ramate.
- Mind common, with the help of sense organs and body Upasaka enjoys.
- Others supplied through Uplakshanam.

Vikalpa Mananat :

Sutra 12 :

द्वादशाहवदुभयविधं बादरायणोऽतः । Dvadasahavadubhayavidham baadarayano'tah ।

For this reason Baadarayana opines that the released person is of both kinds as in the case of the twelve days' sacrifice. [IV – IV – 12]

General Analysis :

Vyasa :

- Why Badari and Jaimini Quarrel?
 - Both have Sruti Statement.
 - Apaurusheya Vishaya ...
 - We have no way of knowing.
 - Mansa Pashyam Ramate – Ashariram.
 - Sa Ekaha Bavati – Sashariram.
- } Accept both

- Eh badari and Jaimini – Why do you dismiss each other – Have peaceful coexistence.
- How to accept two when they are contradictory?
- What is Yukti Virodha should not be accepted?
- How one Upasaka can be Sasharira and Asharira.

Vyasa :

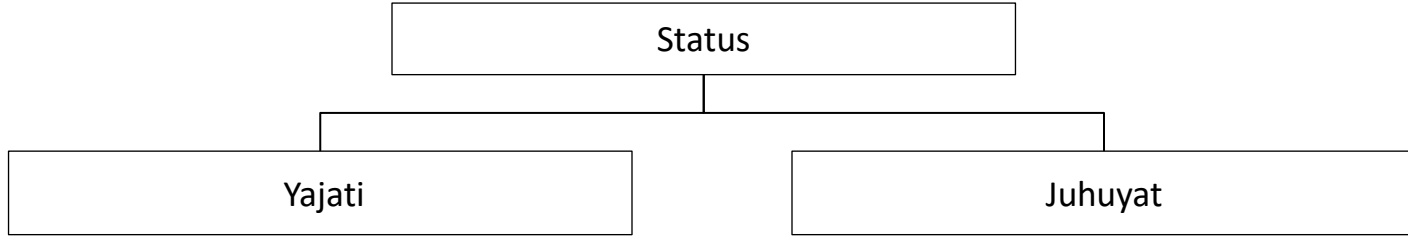
- Opposite attributes cannot coexist at the same time – Samana Kale.
- Can exist in Kala Bheda.
- Darkness and light cannot exist at the same time. But at different time possible - Night + Day – Binna kale possible – Switch – On/off.
- Upasaka Sashariram and Ashariram at 2 times.
- Put on / off clothes.
- Upasaka has powers to add delete body.
- Human can't do it, why you extend limitation to Upasaka.
- Upasaka has Satyakamatvam and Satyasankalpatvam.

Vyasa :

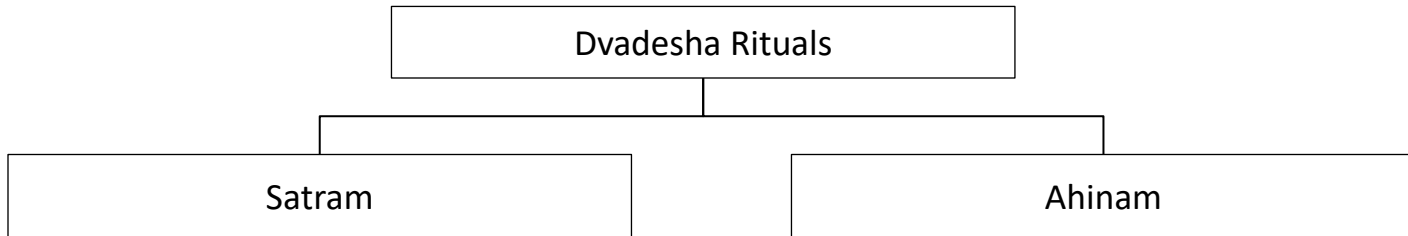
- My verdict - combine both, Ubaya Vida Aishvaryam, because of existence of both sruti Vakyams.
- Both types are there for Upasakas, Sasharirams and Asharirams + both are powers.
- Also Eka / Anekas / Asharira Aishvaryam is there for Satyakama and Satyasankalpa.
- **Example :** Karma Khanda
- Dvadashaha – 12 Day Ritual.
- Stature, nature of Ritual depends on various Parameters.
- **Verb :**
- Yaga Vishesat – Chodana Commandment.

सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् । Sarvavedantapratyayam chodanadyavisheshat ।

(The Vidyas or the Upasanas) described in the various Vedanta texts (are not different, are identical) on account of the non-difference of injunction, etc., (i.e., connection, form and name). [III – III – 1]



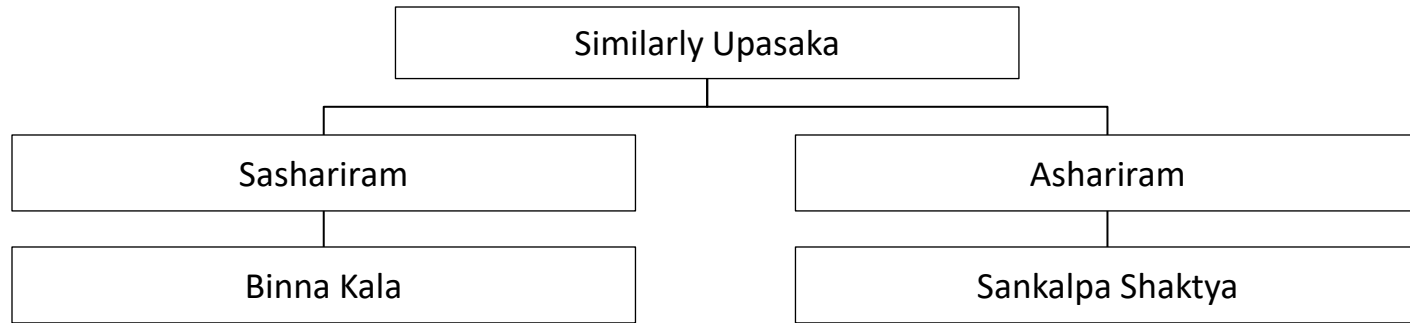
- Chodana based Commandment Varies from Ritual to Ritual.
- Based on status, Ritual given Title.
- Satyam Title of ritual based on type of Chodana – Commandment, Parameter Verb in veda.
- Another title is Ahinam. Another status of a group of Rituals.



- How single / multiple Ritualists perform same Ritual in 2 different ways ? Contradictory ?
- Contradiction if both attempted Simultaneously.
- Simultaneously cannot do.
- Do one day Ahina Dvadasha.
- Another day Satra Dvadasha
- Vyasa borrows this status from 1000's of rituals in Karma Khanda – one ritual, 2 Status in Binna Kala.

Example :

- One prime number out of 7.2 Million digits.



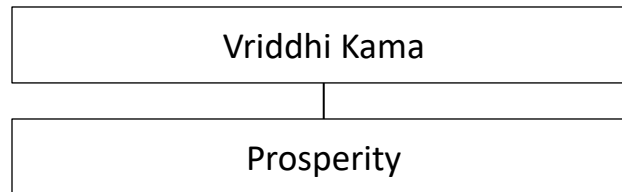
- Sruti Vakyam for Dvadasha Ritual, Dvadasham Riddhi (Samriddhi, Prosperity) Kamaha Upayuhu



Samriddhi
Prosperity

- Those who desire prosperity should perform together.
- Upayehu – Verb in plural.

1st Ritual :



2nd Ritual :

Dvadashahena	Praja Kaman
<ul style="list-style-type: none">- Singular- Ahina Status	<ul style="list-style-type: none">- Progeny

- One Dvadasha ritual for 2 different Candidates.
- Serves as 2 categories of Ritual, because of Sruti Pramanam, it is possible for Upasaka also.
- Upasaka is both Shariram and Ashariram.

Sutra 4 – 4 – 12 :

3rd Adhikaranam :

- Nirguna Brahma Vidya Phalam.

4th Adhikaranam :

- Saguna Brahma Vidya Phalam.
- Brahma Loka Prapti, Stitihi, and Vibhuti Anubhava.
- Going to Brahma Loka, Living in Brahma Loka, enjoying Glories.
- 4th Adhikaranam - First Glory – Satyakamatavam, Satya Sankalpam.
- Upasaka has meditated on Satya Sankalapa Ishvara.
- Sat Kratun Nyaya.
- Yatha Yatha Upasate, Tad Eva Bavati.
- As a person meditates, so he becomes.

Gita :

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being.
[Chapter 8 – Verse 6]

- Boga can be obtained by mere Sanakalpa
- Prayatna Rahita Sankalpa matrena boga Prapati = One Glory

5th Adhikaranam :

- Boga Prapti, Anubava requires Shariram and Indriyas or not.

Badari	Jaimini	Siddanta
<ul style="list-style-type: none"> - Only mind required - Chandogya Upanishad : Chapter 8 – 12 – 5 - Manasa etam Pashyan Ramate - Sharira Abava 	<ul style="list-style-type: none"> - Chandogya Upanishad : Chapter 7 – 26 – 2 - Bava Upasaka has capacity to multiply himself. Ekada, Tridhapati. - Paryanka Vidya Upasaka with body, climbs bed of Brahmaji. 	<ul style="list-style-type: none"> - 12th Sutra - Since both Vakyamsare Sruti Vakyam, no way to contradict. - Accept both Shariram and Ashariram.

Chandogya Upanishad :

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Then, it is the Self which knows I am thinking this. The mind is its divine eye. The Self, now free, enjoys seeing everything it wants to see in Brahmaloaka through its divine mental eye. [VIII – XII – 5]

तदेष श्लोको

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखतां
सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः
स्मृतः शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
मृदितकषायाय तमसस्परं दर्शयति भगवान् सनत्कुमारस्तं
स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते २

Tadesa slokah :

Na pasyo mrtiyum pasyati na rogam nota dukkhatam ;
Sarvam ha pasyah pasyati sarvamapnoti sarvasah iti

Sa ekadha bhavati tridha bavati pancadha saptadha navadha caiva punascaikadasah
smrtah satam ca dasa caikasca sahasrani ca vimsatiraharasuddhau sattvasuddhih
sattvasuddhau dhruva smrtih smrtilambhe sarvagranthinam vipramoksastasmai
mrditakasayaya tamasasparam darsayati bhagavansanat कुमारस्तं
skanda ityacksate tam skanda ityacaksate II 2 II

Here is a verse on the subject : “He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].” He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms, then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumara freed Narada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumara is a man of perfect knowledge. [7 – 26 – 2]

Logical Question :

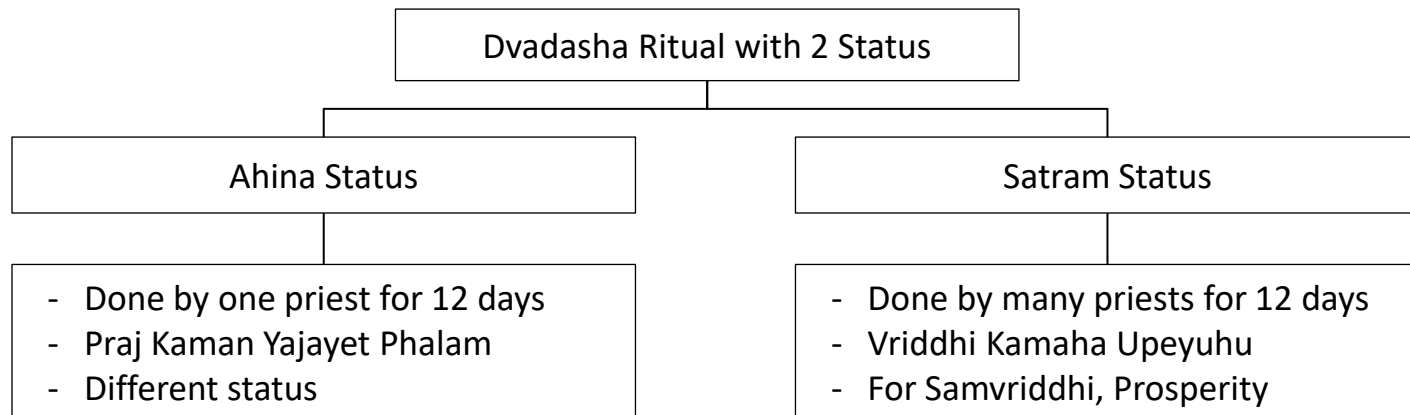
- How Upasaka both Sasharirams and Asharirams? Virudha Dharma? Same locus?

Vyasa :

- Opposite attributes can’t exist at the same time, but can exist at different times, Sankalpa Matrena.
- Shariram / Ashariram Ichhati.

Vyasa :

Example :



- Saguna Mukta – Avantara Mukti – Sharira / Asharira Boga.

Word Analysis :

a) Ataha :

- Therefore only.

b) Ubhayavidham :

- Both types of powers exist.

c) Dyadasaka Vatu :

- Like Dvadasha Ritual.

d) Badarayanaha :

- This declares Badarayanaha – Vyasa.

Significance :

a) Dvadashaha :

- Name of ritual,
- Aha → Days
- Dvadasha → 12

b) Vatu :

- Comparable to Upasaka 2 fold status is comparable to Dvadasha ritual status.

c) Ubayavidam :

Ubayavidha	Aishvaryam
2 fold	Powers

- 2 Fold powers w.r.t. Saguna Mukta Upasaka.
- Sashariram and Ashariram capacity. There is option of having body only – Sthula Shariram.
- Sukshma Shariram is there – either way.

d) Badarayana :

- Verdict of Vyasa.
- What is the basis?

e) Ataha :

- Therefore
- Vyasa need not find out separate reason.
- Vyasa quotes Sruti for Sharira Abava.
- Chandogya Upanishad - Chapter 8 – 12 – 5.

Jaimini :

- Sharira Bava.

Sruti :

- Chandogya Upanishad – Chapter 7 – 26 – 2.
- I combine both – No need to quote for Separate Pramanam, what advantage you have in your conclusion?
- Jaimini – Rejects other possibility.
- Badari - Rejects other possibility.
- Jaimini looses Ashariratvam possibility.
- Badari looses Shariratvam possibility .
- I have both possibilities, I have 2 fruits – they only have one.
- Sruti Pramanam Dvaya Satvat.
- Ubaya Vida Sruti Pramana Stavat.
- Ubayathvam Aishvarayam.

Sutra 13 :

तन्वभावे सन्ध्यवदुपपत्तेः । Tanvabhava sandhyavadupapatteh ।

In the absence of a body (the fulfilment of desires is possible) as in dreams, as this is reasonable. [IV – IV – 13]

12th Sutra :

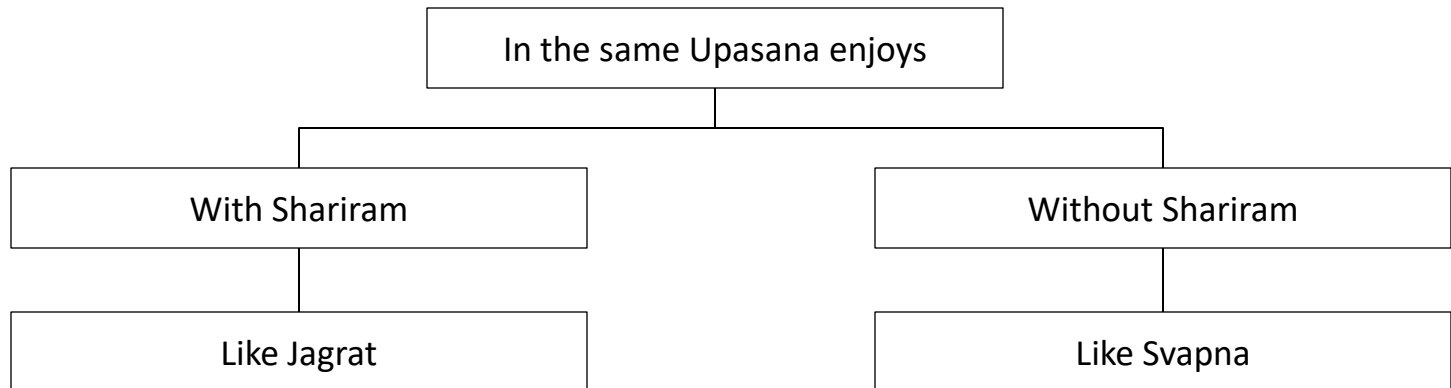
- Upasaka can be Shariram or Ashariram for Boga Anubhava in Brahma Loka at different times – Yukti Virodha Solved.

Anubhava :

- Is it practice.

Doubt :

- How can Upasaka enjoy sense object if Shariram is not there if Chakkara Pongal - Need mouth, hands.
- If Ashariram Bhoga Anubhava Kathyam Sambavati.
- Svapana Boga Vatu – Don't use this body.
- Go to sleep with Vasana Maya Anantahkaranam.
- Manasa – enter dream, No Bhautika Shariram, enjoy things, Manomaya Matrena – Sankalapa.



- Sandhyavatu = Svapanavatu.
- Sandhya is Kala between day and night.
- Svapana Intermediary State between sleep and waking.
- Neither total Sushupti or total Waking.
- Partial waking - sleep is Svapna.
- Therefore Sandhaya.
- Pramana = Upasaka Experience Vishyas like dreams.
- Upapatte – Valid because of Sruti Support.

Badari's Sruti :

Chandogya Upanishad :

अथ यो वेदेदं मन्वानीति सात्मा मनोऽस्य दैवं चक्षुः
स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन्नमते
य एते ब्रह्मलोके ॥ ८.१२.५॥

Atha yo vededam manvaniti sa atma mano'sya daivam caksuh
sa va esa etena daivena caksusa manasaitankamanpasyanramate
ya ete brahmaloke II 8.12.5 II

Then, it is the Self which knows I am thinking this. The mind is its divine eye. The Self, now free, enjoys seeing everything it wants to see in Brahmaloaka through its divine mental eye. [VIII – XII – 5]

- Upasaka is able to create mental world by mere Sankalpa and exactly like dream, able to enjoy.
- What is great glory of Upasaka? We also enjoy Dream.

Manushaya In Bhu Loka	Upasaka in Brahma Loka
<ul style="list-style-type: none"> - We don't decide, anything comes disturbs us, can't even continue if good. - Prarabdha – Not Purshartha. 	<ul style="list-style-type: none"> - He decides . - Purushartha not Prarabdha, dream like experience. Caused by Satya Sankalpa Shakti. Gives power like dream.

Baadri :

- If Sashariram, how is Bhoga Like?
- Like Jagrat chakra Pongal.

Upapattehe :

- Panchami refers to sruti Pramanat, Hetau Panchami.

Sutra 14 :

भावे जाग्रद्वत् ।

Bhave jagradvat ।

When the body exists (the fulfilment of desires is) as in the waking state. [IV – IV – 14]

- Previously accepted Badari Matam and explained Ashariratvam Boga Prapti.
- Now Jaimini Matam Sashariravataha.
- Bhoga Prapti.
- Enjoying with physical body like Jagrat.
- Upasaka can have any body at will.
- We can't change.
- He can change.
- Just like Bhagawan taking Avatara.

Gita :

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- Upasaka has power like Ishwara over Maya.
- Though Intermediary of Maya can take any Shariram at will and enjoy any Bhoga.

Uddava Gita :

- Manushya – Have Siddhis – Miraculous powers.
- Comparable to Jagrat Bhoga.

Word Meaning :

a) Bavet :

- In the presence of body

b) Jagrat Vatu :

- Fulfillment of desires takes place as in waking state.

Significance :

a) Bavet :

- In the presence of body, Sthula Sharira Satve.
- As in Jagrat Avastha, all this is called Saguna Mukti.
- Sashariravatu – Mukti.
- Different than 3 Muktis.
- Jeevan , Videha, Karma – These 3 after Nirguna Jnanam.

Upasaka enjoys proximity to Ishvara

Salokya

Samipya

Sarupaya

Remaining in same world as Brahmaji

Close to Bagawan

Having similar features as Bagawan

- All these 3 called Avantara Mukti, Gauna Mukti.

Vedanta :

- Does not accept as absolute one but relative one.

Sutra 15 :

प्रदीपवदावेशस्तथा हि दर्शयति । Pradipavadavesastatha hi darsayati ।

The entering (of the released soul into several bodies) like (the multiplication of) the flame of a lamp because thus the scripture declares. [IV – IV – 15]

6th Adhikaranam :

- Pradipadhikaranam – 2 Sutras – 15, 16.
- Saguna Upasana Phalam
- Srishthi Vibhuti Anubhav.
- Upasaka gone to Brahma Loka – Has power to have one Shariram, Many Sharirams, no Shariram and enjoy.
- Here Sa-shariram analysed, Power to have body at will.

Chandogya Upanishad :

तदेष श्लोको

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताँ
सर्वे ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः
स्मृतः शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
मृदितकषायाय तमसस्पारं दर्शयति भगवान् सनत्कुमारस्तं
स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते २

Tadesa slokah :

Na pasyo mrtyum pasyati na rogam nota duhkhatam ;
Sarvam ha pasyah pasyati sarvamapnoti sarvasah iti

Sa ekadha bhavati tridha bavati pancadha saptadha navadha caiva punascaikadasah
smrtah satam ca dasa caikasca sahasrani ca vimsatiraharasuddhau sattvasuddhih
sattvasuddhau dhruva smrtih smrtilambhe sarvagranthinam vipramoksastasmai
mrditakasayaya tamasasparam darsayati bhagavansanat कुमारस्तं
skanda ityacksate tam skanda ityacaksate ॥ 2 ॥

Here is a verse on the subject : “He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].” He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms, then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumara freed Narada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumara is a man of perfect knowledge. [7 – 26 – 2]

- Upasaka decides no of bodies also.
- Previously says he can come to Sashariram.
- Now Upasaka can have any number of bodies.
- We also have had many bodies, because of sheer Prarabdha Karma.

Gita :

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४.५ ॥

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (scorcher of foes).
[Chapter 4 – Verse 5]

- Arjuna you have taken many bodies – called falling, dropping.
- I have taken many bodies called descending Avataram.
- Here not taking bodies serially, sequentially but Simultaneously.
- Upasaka has only one mind and he is occupying current t body with which he did Sankalpa.

Question :

- When there are many bodies, will there be Sukshama Shariram behind body or not – for other bodies?
- If no mind, they will be inert.
- Sthula with out Sukshama is corpse, dead body.

- All Sukshma Shariram belong to one Jiva.
- Jiva is Anaadi.
- Mind depends on Karma to be created.
- Suppose mind is created and given to all bodies, each mind has different Vishaya Bhoga not bhoga of Upasaka
- Your eating Chakra Pongal not my Bhoga
- Your mind experienced that
- If new mind is created, Upasaka can't be benefitted from that Bhoga.
- No mind – No Bhoga.
- If new mind, Bhoga of that mind not Upasaka.
- Mind can't be created.
- What will happen is discussed in this Adhikaranam.
- Whether minds are there is Vichara.

Answer :

- Mind is there but not new mind.
- Extension of Upasaka's mind through Sankalpa Shakti to other bodies.
- Therefore other bodies live and enjoy belonging to Upasaka only, one Upasaka enjoys through many bodies.
- Sruti Pramanath.

General Analysis of Sutra:

a) Avesha = Pravesha = Entry, Extention.

Entry	Extention
<ul style="list-style-type: none">- Mind of Upasaka goes to another body.- Then existing body will go.	<ul style="list-style-type: none">- Not leaving one body.- Here attend class, can't do anything elsewhere.- In Brahma Loka : Extention of mind to other bodies.

Shastric Example :

- Fire Principle one.
- Extend flame from one candle to many.

Flame	Unlighted candle body	Lighted candle
<ul style="list-style-type: none">- One original candle flame / fire principle, Agni Tatvam.- Mind like flame in original Upasakas body.- Original mind flame can extend to 2nd / 3rd body by Sankalpa Shakti.- Can create body and extend flame by Sankalpa Shakti.- Ekada, Trivida Bavati in Chandogya Upanishad is Pramanam for extention of Mind Principle (Mano vyapti) to other bodies and creation of other Sthula Sharira Utpatti.- Utpatti and Vyapti through Sankalpa Shakti.	<ul style="list-style-type: none">- New body with Sukshma Shariram – wick- Can't limit number of bodies.	<ul style="list-style-type: none">- Agnitatvam extended.- No difference in flame.- Like new candle.

How he got all powers?

- Phalam of Ashta Guna Ishvara Upasana Phalam.
- Any Karma, work, action provides Phalam.
- Statutory Warning.

Gita :

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥

Worlds upto the world of Brahmaji are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

Word Analysis :

a) Aaveshaha :

- Upasaka does extension to other bodies.

b) Pradeepavatu :

- Is comparable to extension of a flame.

c) Darshayati Tatahi :

- Sruti reveals so.

Significance :

a) Pradeepa Vatu :

- Like a flame.

b) Aaveshe :

- Mental extension.
- Upasaka Karta himself extends, expands like rubber band.

c) Taltahi Darshayati :

- Sruti reveals to that effect.
- **Chandogyo Upanishad : Chapter 7 – 26 – 2.**

तदेष श्लोको

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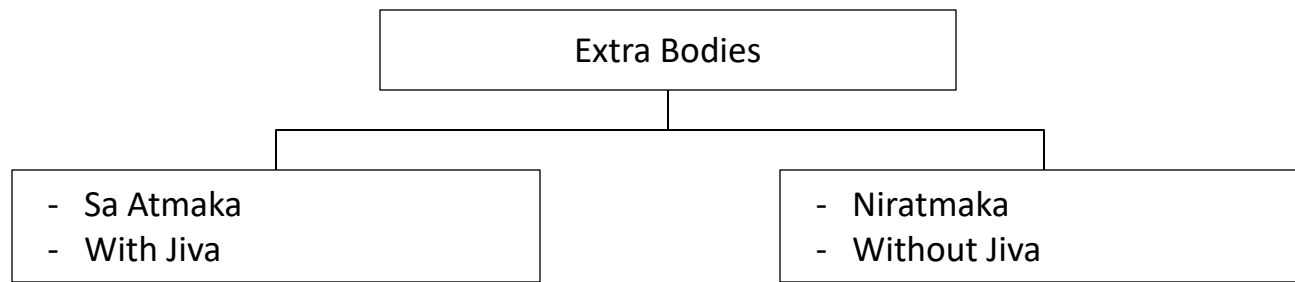
स्वाप्ययसंपत्त्योरन्यतरापेक्षमाविष्कृतं हि ।

Svapyayasampattyoranyatarapekshamavishkritam hi ।

(The declaration of absence of all cognition is made) having in view either of the two states, viz., deep sleep and absolute union (with Brahman), for this is made clear (by the scriptures). [IV – IV – 16]

1st Sutra :

- Pradeepadhikaranam.
- Satyakama, Satyasankalpa Shakti which Upasaka achieves as a result of Saguna Upasaka.
- He can order any type of Bhoga he wants.
- Sankalpa Matrena, he can have Shariratva, Ashariratva Prapti.
- He can be with body and without body.
- When he enjoys with body, it like Jagrat and when without Sthula Shariram it is like Svapna Anubhava.
- Can have at will one body, many bodies, no body.
- **Question :**
If several new bodies, who provides new Sukshama Shariram? If no Sukshama Shariram no Bhoga possible for Jivatma.
- Samanasa Kaha – With mind.
- Amanasa Kaha – without mind.
- Chaitanayam Associated with mind alone is called Jiva.



- Fresh Jiva can't be created.
- Jiva – Anadi creation of new Jiva not possible.
- Fresh mind can't be created as good as creating fresh Jiva.
- If separate mind is created, Bhoga will belong to that mind only.
- Upasaka will not get Bhoga of that mind.
- You eat, I can't enjoy.
- Fresh minds can't be created.
- Even if created, Anusandana Abava.... Upasaka can't enjoy those pleasures.
- Without mind experiences not possible.
- **Upanishad says :**
Mind itself can extend to other bodies because of Sankalpa Shakti.
- Everybody has mind, but not independent mind.
- **Yoga Shashtra :**
 - Kaya Vyuhaha.
 - Extend array of Body.
- Body has mind, covered by Upasakas mind.
- Possible only in Brahma Loka, not in Bhu Loka.
- Sruti Pramanat Tatu Sambavati, to assimilate gives example, not to prove Sruti Vakyam.

Example :

- Pradeepa Vatu.
- One flame can extend to other lamps.
- As many candles, wicks, so many flames.
- Each flame as good as previous flame.
- Can't say first or later, original still has the flame.
- Upasaka Jiva continues to be flame with life and will animate, lend life to another body.
- At will can withdraw.

Yoga Shashtra : (Patanjali Yoga Sutra)

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥ *nirmannachittanyasmitamatrat ॥*

From egoism alone proceed the created minds. [Chapter 4 – Verse 4]

प्रवृत्तिभेदे प्रयोजकं चित्तम् एकम् अनेकेषाम् ॥ ५ ॥ *pravrittibhede prayojakam chittam ekam anekesham ॥*

Though the activities of the different created minds are various, the one original mind is the controller of them all. [Chapter 4 – Verse 5]

- Kaivalya Pada.
- Yogi as a result of yoga, can create as many Chittams as he wants, called Nirmana Chittani.
- Added extended Chittam .

Next Sutra : Prayukti Bhaedam

- Chittam Eka Anekesham.
- Upasaka mind can control others.

Sutra 16 :

- Svapyaya Sampattyoh Anyatrarapeksham Avishkritam Hi.

General Analysis :

- Upasaka who has gone to Brahma Loka as a result of Saguna Uasana, attains glories equal to Bhagwan.
- Phalam = Brahma Aikya Praptihi.
- Ishwara Aikya Muktihi = Apeksha.
- Mukti = Saguna Mukti = Saguna Upasaka Phalam.
- Atyantika Mukti = Nirguna Jnana Phalam.

Purva Pakshi Question :

- How do you say Upasaka experiences as Mukta Purusha?
- How Mukta Upasana at time of mukti has duality and pleasures?
- Mukti = Total merger – Negation of all duality = Advaitam = Moksha.
- Here talks about pleasures and Mukti.
- In Mukti is Dvaitam there or not?
- Vishishta Advaitam Mukti = Dvaitam.
- Going to Higher Loka, with Vishnu gives lots of perks, benefits.
- How you call it Moksha? Upanishads declares Moksha as Non-Duality.

सा होवाच मैत्रेयी, अत्रैव मा भगवानमूमुहत् ,
न प्रेत्य संज्ञास्तीति ; स होवाच न वा अरेऽहं
मोहं ब्रवीमि, अलं वा अर इदं विज्ञानाय ॥ १३ ॥

sa hovāca maitreyī, atraiva mā bhagavānamūmuhat,
na pretya saṁjñāstīti; sa hovāca na va are'ham
mohaṁ bravīmi, alaṁ vā are idaṁ vijñānāya || 13 ||

Maitreyi said, Just here you have thrown me into confusion, sir - by saying that after attaining (oneness) the self has no more consciousness. Yajnavalkya said, Certainly I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O maitreyi. [II – IV – 13]

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं
पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-वदति,
तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र वा अस्य
सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत,
तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन
विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṁ jighrati, taditara itaraṁ
paśyati, taditara itaraṁ śṛṇoti, taditara itaramabhivadati,
taditara itaraṁ manute, taditara itaraṁ vijānāti; yatra vā asya
sarvamātmāivābhūttatkena kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śṛṇuyat, tatkena kamabhivadet, tatkena kaṁ manvīta,
tatkena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena
vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (but) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the Knower? [II – IV – 14]

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां
स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके
एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां
रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्,
एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वेषां विद्यानां
हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं
सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां
पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं
सर्वेषां वेदानां वागेकायनम्, ॥ ११ ॥

sa yathā sarvāsām apām samudra ekāyanam, evaṁ sarveṣāṁ
sparśānām tvag ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ gandhānām nāsike
ekāyanam, evaṁ sarveṣāṁ rasānām jihvā ekāyanam, evaṁ sarveṣāṁ
rūpāṇām cakṣur ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ śabdānām śrotram ekāyanam,
evaṁ sarveṣāṁ saṁkalpānām mana ekāyanam, evaṁ sarvāṣāṁ vidyānām
hṛdayam ekāyanam, evaṁ sarvāṣāṁ karmaṇām hastāv ekāyanam, evaṁ
sarvāṣāṁ ānandānām upastha ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ visargāṇām
pāyur ekāyanam, evaṁ sarveṣāṁ adhvanām pādav ekāyanam, evaṁ
sarveṣāṁ vedānām vāg ekāyanam ॥ 11 ॥

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas. [II – IV – 11]

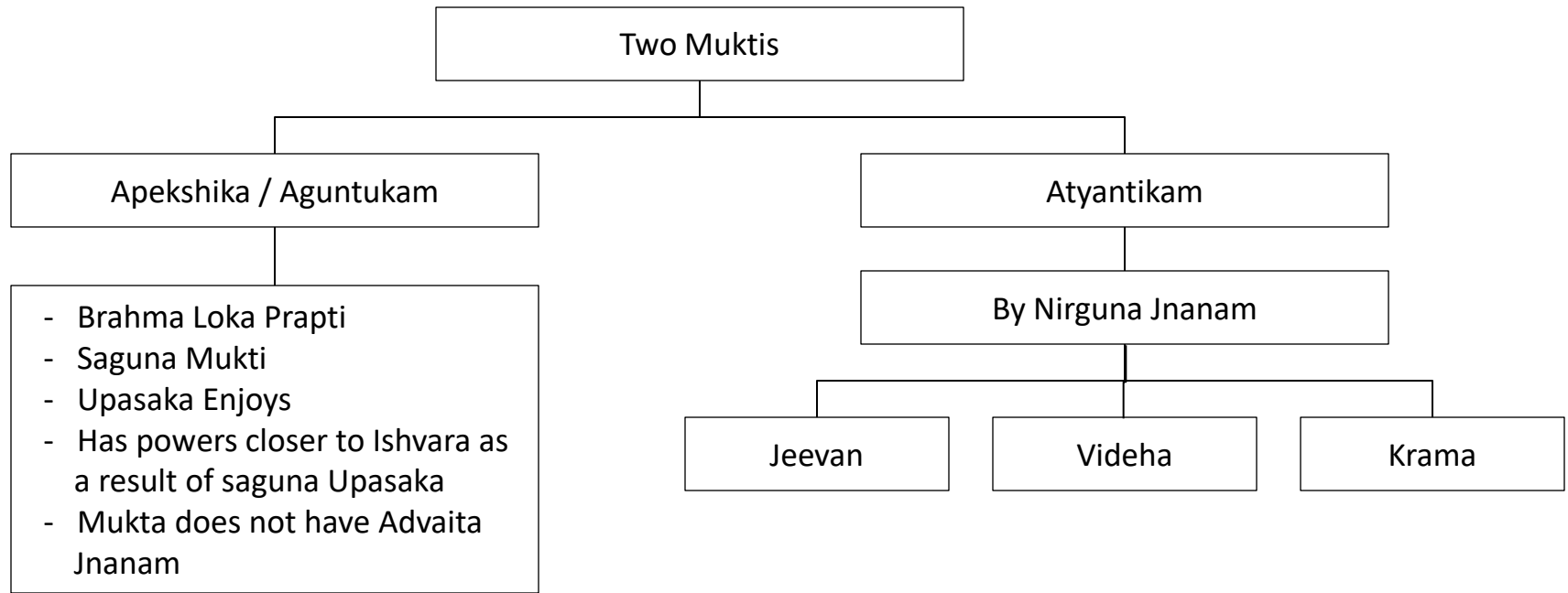
स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-येत,
न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत लवणमेव,
एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-घन एव ।
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति,
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhavakhilya udake prāsta udakamevānuvilīyeta,
na hāsyodgrahaṇāyeva syāt, yato yatastvādādīta lavaṇameva,
evaṁ vā ara idaṁ mahadbhūtamanantamapāraṁ vijñānaghana eva |
etebhyo bhūtebhyaḥ samutthāya tānyevānu vīnaśyati,
na pretya saṁjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 12 ||

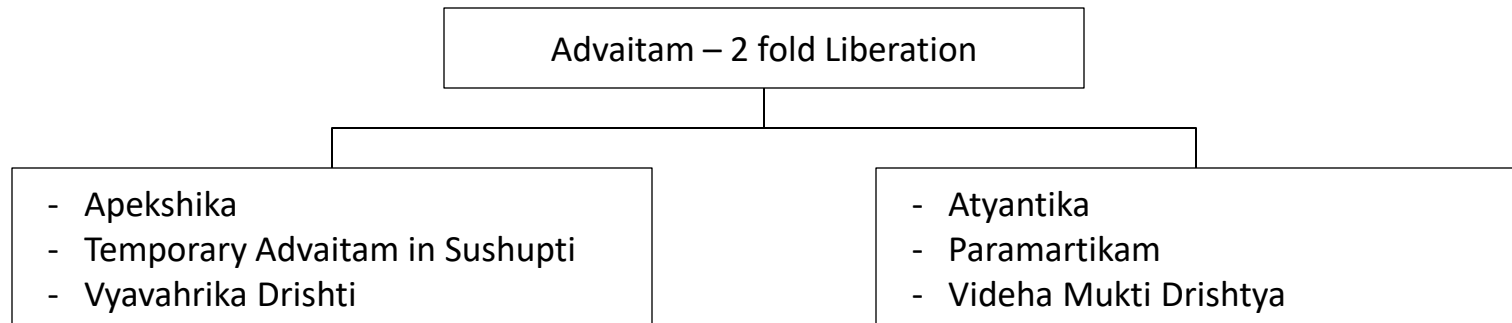
As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whencesoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya. [II – IV – 12]

- Maitreyi Bramanam .
- After Videha Mukti, localised consciousness Chidabasa is resolved.
- Etobyo Butebyo Samuthaya Tan Ne Vinashyati.
- Na Pretejnya Asti.... Tasyo Vada Yajnavalkya.
- After Videha Mukti, Liberated Videha Mukta does not have individual Consciousness.
- Individualised Consciousness is because of Shariram.
- Mirror has reflected face.
- Shariram is reflected medium.
- When Reflected Medium gone, Reflected Consciousness is resolved.
- Videha Mukti Anantaram, no sense I am Videha Mukta.
- Without body can't say I am Videha Mukta, has no mouth, can't think without mind, may loose interest in Videha Mukti.
- To retain Individuality and attain Moksha, Vishishta Advaitam Moksha safer.
- Retain Ego and go to Vaikuntha.
- **Yajnavalkya to Meitreyi :**
Na Pretya Samanja – Chidabasa, Ahamkara, Nasti.
- Pramana for Chidabasa Astitvam Very important.
- Once Videha Mukta looses Individuality, Pramata is gone, No questions of Cognitions and experiences.
- Yatra Dvaitam Bavati, Tatra, Itara Itara Pashyati, Jigrati.
- When Individual is there Triputi is possible.
- Since there is no Individuality, Yatra va Sarva Atmabuth, Tatra Kena Kam Pashyat.
- Who is going to experience what, with what instrument.
- **Mukti is defined as :** Advaita Nishta.
- Here Mukti = Aneka Sharira Prapati, Ekada, Trivida Bavati.

Siddhantin :



- Saguna Upasaka has Triputi, Dvaitam.
- This is talked as Mukti by other systems, Dvaitis, Visisishta Advaitins, Christianity, Islam.
- There is duality, seeker maintains Individuality and has Maja Maja Mind oriented to that concept.
- Triputi Rahita Avastha different than Saguna Mukta.



Pramanam – Mandukaya Upanishad :

Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वँ ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihiti yatraitatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

- In Sushupti I am in Advaitam.
- No Jagrat Individuality, No dream Duality also called Svapana.
- Svapayaya = Apekshika Advaitam obtaining in Sushupti.
- Advaitam of Videha Mukta.

Pramanam :

- Brihadaranyaka Upanishad – Chapter 2 – 4 – 11 to 14.
- No Individuality, no duality.

Conclusion Of Sutra :

- All pervading specific cognitions and experiences are there in Saguna Apekshika Mukti, not in Saguna Mukti, negated in Sushupti or Videha Mukti.
- In Sushupti and Videha Mukti specific conditions are not there.
- In Saguna Mukti, specific cognitions are there.
- Therefore, don’t get confused between Saguna Mukti and Nirguna Mukti.
- Non Returnable Nirguna Mukti and Videha Mukti.
- In other Systems, while glorifying Saguna Mukti and tempting Devotee, they advertise it is eternal.
- One can enjoy extraordinary things but they claim eternal Vaikuntha and Kailasha Vasa.

Shankara :

- **Svara Vatu :**

Avasta Vishesha Eva Saguna Mukti, not permanent.

- Visit and come back. Then vote for Nirguna Mukti.

Word Analysis :

a) Anyatara Peksham :

- Negation of specific experiences is from the stand point of anyone of 2 states.

b) Svapyaya Sampathyo :

- Namely sleep or primary, absolute liberation.

c) Hi :

- Because

d) Avishkritam :

- This is clarified by Sruti itself.

Significance :

a) Svapayaya Sampathyo Anyatara :

- Svapayaya = Sushupti.

Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihiti yatraitatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

- In sleep, person resolves into his own Nature.
- Anyaya = Resolution.
- Sva – Apayaya – Real Nature.
- Since in Sushupti we temporarily resolve into our nature, it is called Sva Apayaya.
- Svasmin Svampe Ayaya Svapyaya.

b) Sampatti :

- Total Atyantika Aikyam in Videha Mukti.

Chandogya Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो
मेधावी गन्धारानेवोपसंद्येतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye'tha sampatsya iti II 2 II

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Sampasye = Sampatti – Atyantika Aikyam Videha Mukti, total merger.
- Svayaya Cha Sampatti – Dvanda Samasa.
- In sleep and absolute liberation.

c) Anayatara :

- In anyone of the two.

d) Apekshaya :

- From the standpoint of.

e) Anyatara Yasmin :

- Anyatara Apeksham from standpoint of any of the two states alone.
- It is negation of duality, Dvaita Nishedanam.

Samjnya Nishedam :

- Vishesh Vigyana Nishedam.
- Negation of specific experiences from standpoint of Sushupti or absolute Mukti, not from standpoint of Saguna Mukti.
- In Saguna Mukti, specific experiences are there.
- Indriyas, Lokas, Bhoga Vishayas are there.
- In Brahma Loka, beautiful rivers are there, Specific experiences are not negated.

f) Avishkrutam :

- This is clarified in Sruti itself.
- For all 3 Sruti Vakyams available.

i) Sushupti Dvaita Nisheda :

Mandukya Upanishad :

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

Yatra supto na kascana kamam kamayate, na kascana svapnam pasyati, tat susuptam,

susupta-sthana ekibhutat prajnana-ghana eva-nandamayo hyananda-bhuk ceto-mukhah prajnah trtiyah padah ॥ 5 ॥

(5) That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two planes of consciousness – the dream and the waking. [Mantra 5]

2) Videha Mukti Dvaita Nisheda :

Brihadaranyaka Upanishad :

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वेषां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम्, ॥ ११ ॥

sa yathā sarvāsām apām samudra ekāyanam, evaṁ sarveṣāṁ sparśānām tvag ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ gandhānām nāsike ekāyanam, evaṁ sarveṣāṁ rasānām jihvā ekāyanam, evaṁ sarveṣāṁ rūpānām cakṣur ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ śabdānām śrotram ekāyanam, evaṁ sarveṣāṁ saṁkalpānām mana ekāyanam, evaṁ sarvāṣāṁ vidyānām hṛdayam ekāyanam, evaṁ sarvāṣāṁ karmaṇām hastāv ekāyanam, evaṁ sarvāṣāṁ ānandānām upastha ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ visargāṇām pāyur ekāyanam, evaṁ sarveṣāṁ adhvanām pādav ekāyanam, evaṁ sarveṣāṁ vedānām vāg ekāyanam || 11 ||

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas. [II – IV – 11]

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-येत,
न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत लवणमेव,
एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-घन एव ।
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति,
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhavakhilya udake prāsta udakamevānuvilīyeta,
na hāsyodgrahaṇāyeva syāt, yato yatastvādādīta lavaṇameva,
evaṁ vā ara idaṁ mahadbhūtamanantamapāraṁ vijñānaghana eva |
etebhyo bhūtebhyaḥ samutthāya tānyevānu vīnaśyati,
na pretya saṁjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whencesoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya. [II – IV – 12]

सा होवाच मैत्रेयी, अत्रैव मा भगवानमूमुहत् ,
न प्रेत्य संज्ञास्तीति ; स होवाच न वा अरेऽहं
मोहं ब्रवीमि, अलं वा अर इदं विज्ञानाय ॥ १३ ॥

sa hovāca maitreyī, atraiva mā bhagavānamūmuhat,
na pretya saṁjñāstīti; sa hovāca na va are'ham
mohaṁ bravāmi, alaṁ vā are idaṁ vijñānāya || 13 ||

Maitreyi said, Just here you have thrown me into confusion, sir - by saying that after attaining (oneness) the self has no more consciousness. Yajnavalkya said, Certainly I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O maitreyi. [II – IV – 13]

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति, तदितर इतरं
पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-वदति,
तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र वा अस्य
सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत,
तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन
विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṁ jighrati, taditara itaraṁ
paśyati, taditara itaraṁ śṛṇoti, taditara itaramabhivadati,
taditara itaraṁ manute, taditara itaraṁ vijānāti; yatra vā asya
sarvamātmāivābhūttatkena kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śṛṇuyat, tatkena kamabhivadet, tatkena kaṁ manvīta,
tatkena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena
vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (but) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the Knower? [II – IV – 14]

3) Chandogya Upanishad :

तदेष श्लोको

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताँ
सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः
स्मृतः शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
मृदितकषायाय तमसस्पारं दर्शयति भगवान् सनत्कुमारस्तं
स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते २

Tadesa slokah :

Na pasyo mrtyum pasyati na rogam nota duhkhatam ;
Sarvam ha pasyah pasyati sarvamapnoti sarvasah iti

Sa ekadha bhavati tridha bavati pancadha saptadha navadha caiva punascaikadasah
smrtah satam ca dasa caikasca sahasrani ca vimsatiraharasuddhau sattvasuddhih
sattvasuddhau dhruva smrtih smrtilambhe sarvagranthinam vipramoksastasmai
mrditakasayaya tamasasparam darsayati bhagavansanatkumarastam
skanda ityacksate tam skanda ityacaksate II 2 II

Here is a verse on the subject : “He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].” He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms, then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumara freed Narada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumara is a man of perfect knowledge. [7 – 26 – 2]

- We discuss only Saguna Mukti here, not mixed with real one.

g) Avishkrutam :

- Clarified by Sruti.

h) Hi :

- Because of this reason alone there is no contradiction in Sruti Vakyam.
- 6th Adhikaranam – 16th Sutra Over.

Seventh Adhikaranam – 17th Sutra :

जगद्व्यापरवर्जं प्रकरणादसन्निहितत्वाच्च । Jagadvyaparavarjam prakaranadasannihitattvaccha ।

(The liberated soul attains all lordly powers) except the power of creation, etc., on account of (the Lord being) the subject matter (of all texts where creation, etc., are referred to) and (the liberated souls) not being mentioned (in that connection).

[IV – IV – 17]

General Information :

- 7th Adhikaranam, Last Pada, Last chapter of Brahma Sutra, 6 Sutras 17 – 22.
- Jagat Vyaparadhikaranam.

Subject :

- Satya Sankalpa, Satya Kama Shakti of Upsaka.

How he attained that?

- He meditated on Ashta Guna Vishisht Parmatma - Vimrityu, Vishoka, Satyakama, Satyasankalapa Saguna Ishvara he has meditated throughout life.
- At death also practiced.
- As a result of that got power.
- **Tat Kartun Nyaya :**
Law : As a person meditates, so he becomes.
- After death, Ishvara Vatu, he has Satya Kama Satya Sakalpatvam.
- Because of his power, by mere Sankalpa, he can produce sense objects, Bhoga, Bhoga Vishaya, Srishti, Sharira Srishti.
- Manas Srishti - By expanding mind can provide mind for other bodies.

Creative Power

Bhogyā

Shariram

Manas

- Srishti and Sthithi Shakti maintains as long as he wants.
- At will he can make bodies, and resolve also.
- Srishti, Sthithi, Laya Shakti of various objects bodies and mind.
- Does he have power to create, maintain, resolve whole Universe?
- All bodies, minds, including Panch Bhutas = Jagrat Vyapara.
- World Administration, Government Activity, is generally, attributed to Bhagwan.

Taittiriya Upanishad :

a)

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

b)

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ ३ ॥

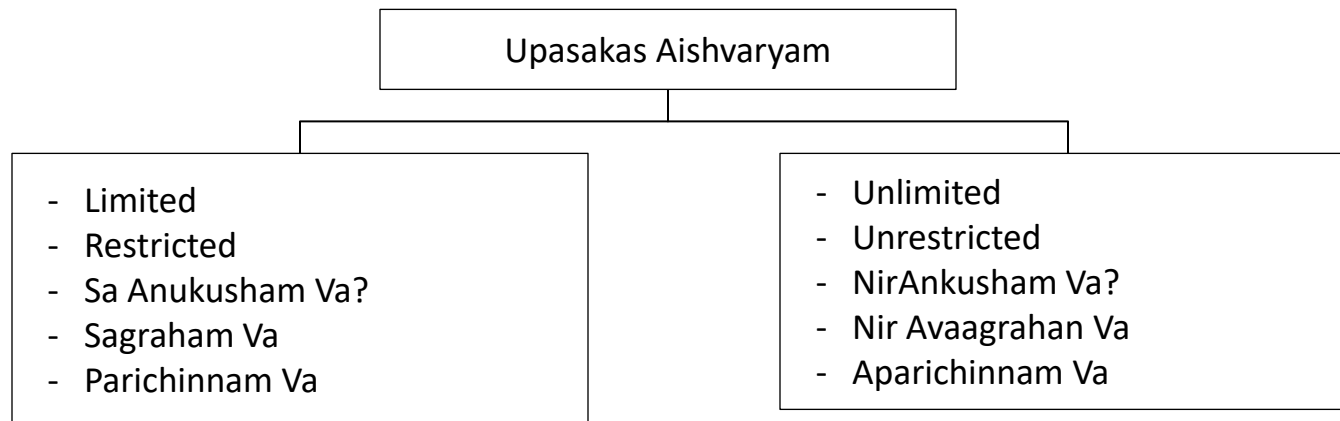
so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Jagat Vyapara – Ishvara’s Function.

Controversy :

- When Upasaka comes close to Ishvara , will he get Jagat Vyapara Aishvaryam (Power) Also?
- Jagat Vyapara Aishwaryam for Upasaka is there or Not or is it limited to only few things.



Conclusion :

- Limited, Upasaka cannot become Ishvara.

Purva Pakshi :

- He must become Ishvara 3 Sruti Vakyams.

a) Taittiriya Upanishad :

सुवरित्यादित्ये । मह इति ब्रह्मणि ।
आप्नोति स्वराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । आकाशशरीरे ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्व ॥ २ ॥

bhurityagnau pratisthati, bhuva iti vayau,
suvarityaditye, maha iti brahmani,
apnoti svarajyam, apnoti manasaspatim,
vakpatiscaksuspatih, srotrapatirvijnanapatih,
etattato bhavati, akasasariram brahma,
satyatma pranaramam mana anandam,
santisamrddhamamrtam, iti pracinayogyopassva II 2 II

With the word bhuh, he stands in fire; in the air in the shape of bhuvah; as suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the Lord of speech, Lord of the eyes, Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient yoga culture, meditate. [I – VI – 2]

- Attains Emperorhood – Absolute power.
- My Kingdom – Rajyam.

b) Taittiriya Upanishad :

ता वा एताश्चतस्रश्चतुर्ध ।
चतस्रश्चतस्रो व्याहृतयः । ता यो वेद ।
स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥ ६ ॥

ta va etascatasras - caturdha,
catasrascatasro vyahrtayah, ta yo veda,
sa veda brahma, sarve'smai deva balimavahanti II 6 II

These above mentioned four are themselves fourfold and the four Vyahrtis are each four in number. He, who knows these, knows Brahman. All the devas carry offerings unto Him. [I – V – 6]

- Devtas offer Puja to Upasakas who has gone to Brahma Loka.

c) Chandogyo Upanishad :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा
पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष
एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति
अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां
सर्वेषु लोकेष्वकामचारो भवति २

Athata atmaadesa evatmaivadhadastadatmoparistadatma pascadatma
purastadatma daksinata atmottarata atmaivedam sarvamiti sa va esa
evam pasyannevam manvana evam vijanannatmaratiratmakrida atmamithuna
atmanandah sa svarad bhavati tasya sarvesu lokesu kamacaro bhavati;
Atha ye'nyathato viduranyarajanaste ksayyaloka bhavanti tesam
sarvesu lokesvakamacaro bhavati || 2 ||

Next is the instruction on the Self : The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 – 25 – 2]

- These peoples have free access to all Lokas, absolute power Sruti pramana is support, Tat Kratum Nyaya.
- As You meditate, so you become, meditate on Ishvara become Ishvara (Like Jada Baratha).
- Must have Srishti, Sthithi, Laya Shakti.
- Will Bhagwan allow another Bhagawan. Upasana Phala Dataa will make sure you are one notch lower.
- Can't be equal to God is the conclusion,
- Adhikarana Sara.
- Upasaka Parichinna Aishvaryam Meva.

Reasons :

a) Srishti Prakaranat :

- When discussion of Srishti Prakaranam, Ishvara, definition is of one Ishvara, not Upasakas.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

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tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

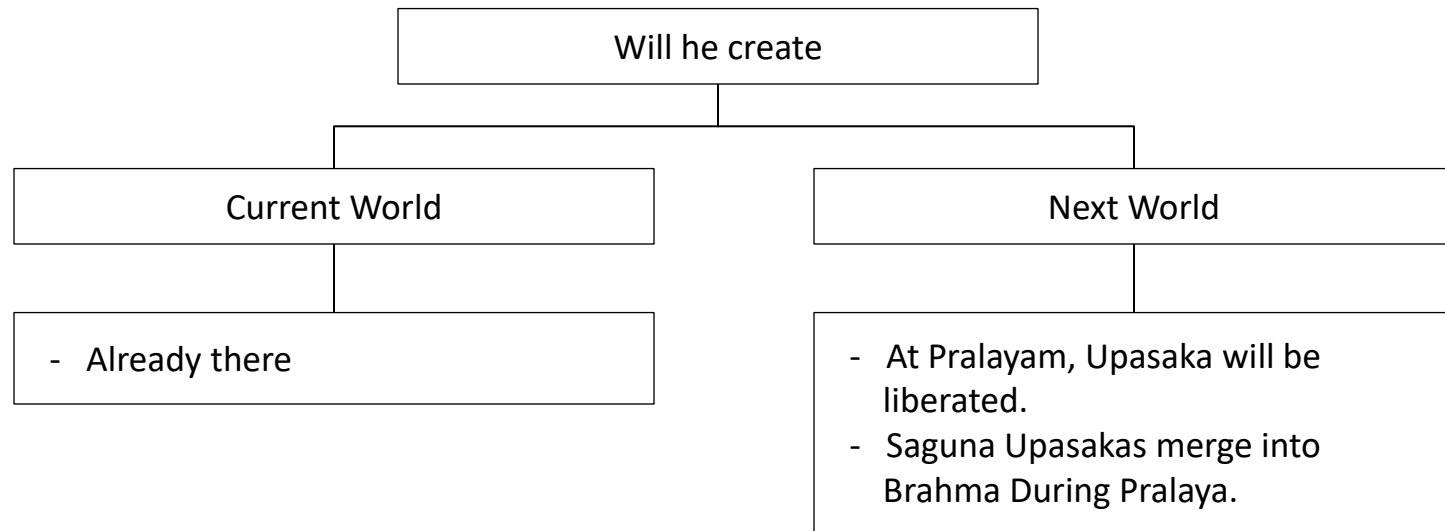
To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Jagat Karanam Brahma and not other Upasaka.
- Tad Brahma Iti.
- Srishtih Sthithi Laya Karanam is definition of Ishvara.
- This power belongs only to Ishvara, Not Upasaka.
- Ati Vyapati Dosha.
- Jagat Karanatvam and Ishvaratvam linked.
- Saguna Upasaka not brought into picture anywhere.
- Therefore Saguna Upasakas do not have Jagat Vyapara.
- Aishvaryam or Nirankusha Aishvaryam.

b) If many Gods, Heads, there will be problems of management.

- Family one head, No quarrel.
- Master and Dasa.
- 2 Heads can't be in one set up, 2 legs and 2 heads, ok.
- Can't have many rulers , Chaos – not harmony in Universe.

c) If Upasaka has Jagat Srishti Shakti, he can never use it.



Lecture 386

Sutra 4 – 4 – 17 :

- Fourth Adhikaranam onwards, Vyasa talking about Saguna Mukta – Saguna Upasaka gone to Brahma Loka as a result of Ashta Guna Vishishta Ishvara.
- Satyakama, Satyasankalpaha as Upsaka is, so he becomes after death.
- Gets all glories of lord.
- Creates Shariram and Bhogya Vishaya at will also.
- Like one flame becomes many.
- Is he 100% another Ishvara?
- There is only one Nithya Karta Ishvara, Ishvara definition – 95% of Sruti – Srishti Karta, Jagat Karanam.

Example :

- Identifying person Tirupati Shaven head, is very difficult, If many Srishti, Laya Kartas, then it can't be used as definition for Ishvara.
- Brahma Sutra :
Ishvara is Janmadashya Yataha – Jagat Karanam.
- Whatever Shrishti comes, Ishvara is mentioned as Shrishti karanatvam + Ishvaravatvam both inseparably intertwined.
- Saguna Upasaka does not come in picture.

Reason Jiva ≠ Ishvara :

a) Upasaka Jiva not mentioned in Shristi Context.

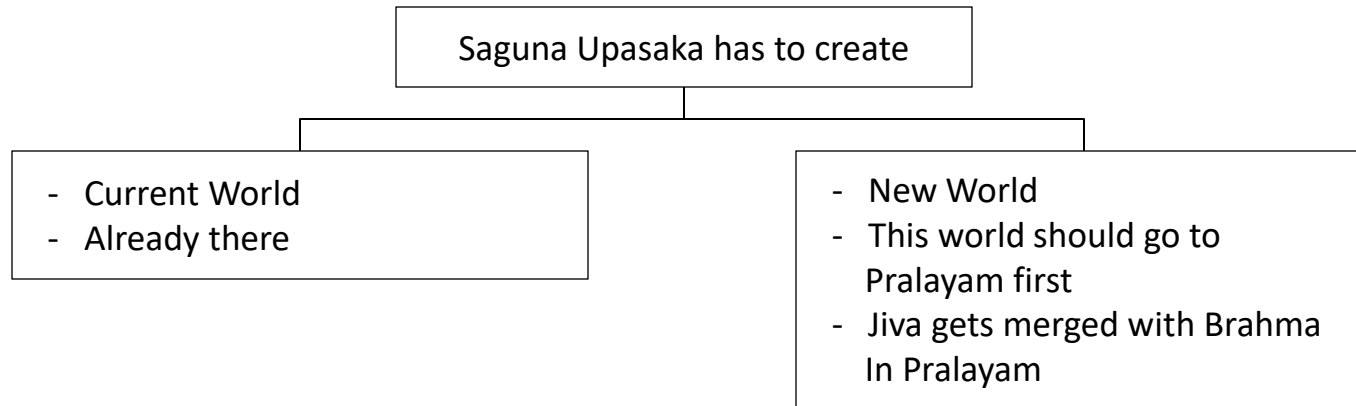
b) If many Gods , utter confusion one will create, another will like to dissolve, one head better, to avoid confusion.

c) Difference of opinion in Karma Phalams giving will be there, Parvati and Lakshmi recommend - in Puranas.

- If serious difference of opinion there will be fights – Shiva – Parvati.

d) Clinching Reason :

- Anandgiri Gives.
- Saguna Upasaka will not have opportunity to create.
- Getting Murukku + Cheedai after teeth are gone, no use.



- What happens when this world goes to Pralayam.

कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ।

Karyatyaye tadadhyakshena sahatah paramabhidhanat ।

On the dissolution of the Brahmaloaka (the souls attain) along with the ruler of that world what is higher than that (i.e., the Supreme Brahman) on account of the declaration of the Sruti. [IV – III – 10]

- All Saguna Upasakas will get Nirguna Brahma Jnanam in Brahma Loka.
- Don't forget this – Taught by Brahmaji / Vishnu / Shiva.
- Alongwith Brahmaji, Saguna Upasakas don't exist as Upasaka, Individuals.
- Hence can't create.
- Saguna Upasakas have restricted powers to enjoy sense pleasures in Brahma Loka.

Word Analysis :

a) Jagat Vyapara Varjam :

- Powers of Upasaka exclude the control of world.

b) Prakaranat :

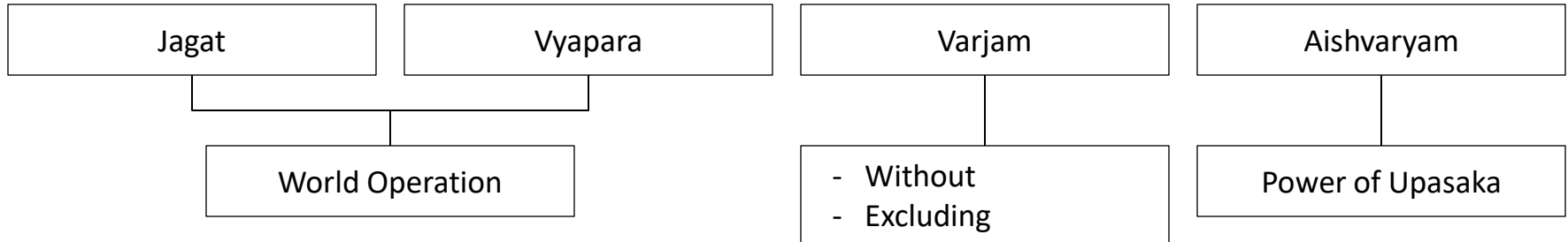
- This is known from the context of creation.

c) Cha – Asannihitatvat :

- And from absence of the mention of the Upasaka in that context.

Significance :

a)



- Jagat Shrishthi, Stithi, Laya.
- Function of creation, preservation and resolution.
- Varjam – Excluding that Function.
- Jagrat Vyapara Rahitam.
- A power in which world operation power is absent.
- All other powers present.
- Close to Ishvara, not Ishvara.

b) Prakaranat :

- Srishtih Prakaranam refers to portions of creation in Upanishad.
- In Srishtih Prakaranam, learn of one creator, not many in Upanishad.

c) Complimentary Reason :

- Asannihitatvat.
- Sannita – Non proximity of Upasaka in Srishthi Prakaranam.
- Therefore we know from Sruti, Upasaka does not get powers of creation.

d) Cha :

- Combine both reasons as one common reason.

Sutra 18 :

प्रत्यक्षोपदेशादिति चेन्नाधिकारिकमण्डलस्थोक्तेः ।

Pratyakshopadesaditi chennadhikarikamandalasthokteh ।

If it be said that the liberated soul attains absolute powers on account of direct teaching of the scriptures, we say no; because the scriptures declare that the liberated soul attains Him who entrusts the sun, etc., with their offices and abides in those spheres. [IV – IV – 18]

Purva Pakshi raises Question :

- Upto Itichet Na onwards – Siddhantins Answers.

Purva Pakshi :

- Can't accept your Argument.
- Upanishad clearly says Saguna Mukta Upasaka in Brahma Loka gets absolute unrestricted powers.
- Accept Saguna Upasaka gets absolute powers with Jagat Vyapara also.

a) Pratyaksha Updesha :

- Direct statement seen in Upanishad and in support of me.
- Upasaka will be equal to God.

Taittiriya Upanishad :

सुवरित्यादित्ये । मह इति ब्रह्मणि ।
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । आकाशशरीरे ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्व ॥ २ ॥

bhurityagnau pratitisthati, bhuva iti vayau,
suvarityaditye, maha iti brahmani,
apnoti svarajyam, apnoti manasaspatim,
vakpatiscaksuspatih, srotrapatirvijnanapatih,
etattato bhavati, akasasariram brahma,
satyatma pranaramam mana anandam,
santisamrddhamamrtam, iti pracinayogyopassva II 2 II

With the word bhuh, he stands in fire; in the air in the shape of bhuvah; as suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the Lord of speech, Lord of the eyes, Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient yoga culture, meditate. [I – VI – 2]

ता वा एताश्चतस्रश्चतुर्ध ।
चतस्रश्चतस्रो व्याहृतयः । ता यो वेद ।
स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥ ६ ॥

ta va etascatasras - caturdha,
catasrascatasro vyahrtayah, ta yo veda,
sa veda brahma, sarve'smai deva balimavahanti II 6 II

These above mentioned four are themselves fourfold and the four Vyahrtis are each four in number. He, who knows these, knows Brahman. All the devas carry offerings unto Him. [I – V – 6]

- Focus on Taittiriya Upanishad – Chapter 1 – 6 – 2.
- Svarajyam – One who has absolute power.
- Sarvajyam Raja Bavati, not under anyone.

Siddhantin :

- Upasaka = Mini Ishvara, not original Ishvara.
- Upasaka under control of original total Ishvara.

Original Ishvara	Jiva
Unrestricted powers	Restricted powers

- In your System, Upasaka can't have Svarajyam, only Paratantriyam.
- Upanishad clearly says Svarajyam, Svatantriyam, No Boss, Unrestricted.

Judiciary	Parliament
<ul style="list-style-type: none"> - Rules of governing - Has Svatantriyam - Ishvara 	<ul style="list-style-type: none"> - Supreme Court has no power to question Parliament. - No Svatantriyam. - Jiva

Purva Pakshi :

- Aaponoti Svarajyam, Nirankusham Asti.

b) Na :

- If Purva Pakshi says So.

Siddantin :

- Study Taittiriya properly.
- Aapnoti Svarajyam, Apnoti Manaspatim, Vak pati, Chakshurpati.
- After getting Svarajyam, Supposed go to Manasapati – original absolute Ishvara as revealed in Gayithri.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।

भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah Tat-Savitur-Varenyam |

Bhargo Devasya Dhiimahi Dhiyo Yo Nah Pracodayaat ||

Om, (that Divine Illumination which Pervades the) Bhu Loka (Physical Plane, Consciousness of the Physical Plane), Bhuv Loka (Antariksha or Intermediate Space, Consciousness of the Prana) and Swar Loka (Swarga, Heaven, Consciousness of the Divine Mind), On that Savitur (Divine Illumination) which is the Most Adorable (Varenyam), and which is of the nature of Divine Effulgence (Bhargo Devasya), I meditate, May that Divine Intelligence (Dhiyah) Awaken (Pracodyat) our (Spiritual Consciousness).

- Controller of all minds – is Surya Antargatah Ishvara.
- Surya Mandala Ishvara Narayana = Manaspati.
- According to Karma and Upasana Saguna Upasaka has to approach Narayana – Ishvara – Adhikari Purusha.
- That Ishvara gives him limited powers said in next Mantra.
- Vakpati , Chakshur Pati... Srotra Pati... Blessed by Manaspati original Narayana Ishvara.
- Vakpati, Chakshur Pati - Restricted powers for Vishay Bhoga.
- Upasaka Has lot of powers for sense pleasure.
- Several eyes given in Brahma Loka for Bhoga.
- Bhogartha Aishvaryam not Shrishthi Stithi Aishvaryam.
- Limitless powers for Vishaya Bhoga under grace of Manspati Surya Mandala, Antargatha, Adhikarika Purusha Ishvara.
- Cabinet Ministers blessed by Prime Minister.
- Don't extend Bhoga Shakti to Srishthi Laya.

Word Analysis :

a) Pratyaksha Upadeshat :

Purva Pakshi :

- Upasaka's unrestricted powers are known from direct reference in Sruti.

b) Iti Chet :

- If this is contention of Purva Pakshi.

c) Na Iti :

- Not So.

Siddhantin :

d) Adhikaraka Mandala Stokteh :

- Because Ishvara is mentioned Separately as one approached by Upasana Prapyatvena Uktate.

Significance :

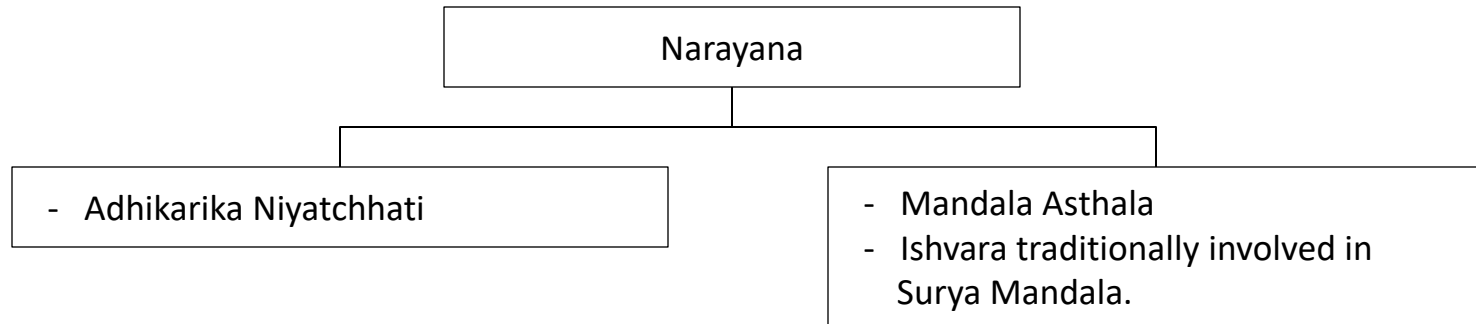
a) Pratyaksha Upadeshat :

Pratyaksha	Upadeshat
Direct	Sruti Vakyam

- Because of Direct Sruti Vakyam.
- Panchami – Hetau which reveals unrestricted powers of Upasaka in Aapnoti Svarjyam Mantra.
- Purva Pakshi – Quotes this – Upasaka has unrestricted Powers.

b) Adhikaraka Mandala Sthokteh :

- Two adjectives of Narayana Ishvara Original God.
- Before Upasaka practiced Upasaka from Bhu Loka crosses Shukla Gathi, 13 Stations.



- Who Controls the deserving people by allotting them appropriate Powers.
- Saguna Upasaka allotted certain powers.
- Like HR – head.
- Allotees are Upasaka.
- Allotter – Karma Phala Dhata Ishvara.

Sandhya Vandana Mantra :

Suryanarayana Vandhanam :

नमः सवित्रे जगदेक-चक्षुषे जगत्-प्रसूति स्थिति-नाश-हेतवे

त्रयीमयाय त्रिगुणात्म-धारिणे विरिञ्चि-नारायण-शंकरात्मने ॥

ध्येयः सदा सवितृमण्डल-मध्यवर्ती नारायणः सरसिजासन-संनिविष्टः ।

केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्मयवपु-र्धृत-शंख-चक्रः ॥

शंख-चक्र-गदापाणे द्वारकानिलयाच्युत । गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागतम् ॥

आकाशात् पतितं तोयं यथा गच्छति सागरम् । सर्वदेव-नमस्कारः केशवं प्रति गच्छति ॥

श्री केशवं प्रति गच्छत्यौ नम इति ॥

Namah savitre jagateka chaksuse, Jagat prasuti, sthiti nasa hetave,

Trayimayaya trigunatma dharine, Virinchi narayana sankaratmane

Dhyeyah sada, savitrmandala, madhyavarti, Narayanah sarasijasana samnivistah

Keyuravan makarakundalavan kiriti Haari, hiranmayavapu rdhrta sankha chakrah

Sankha chakra gadapane dvarakanilayachyuta Govinda pundarikaksa raksa mam saranagatam

Akasat patitam toyam yatha gacchati sagaram Sarvadeva namaskarah kesavam pratigacchati

Kesavam pratigacchati om nama iti

Salutations to the sun who functions as the sole eye of the world, who is the cause of the creation, sustenance, and dissolution of the worlds, who is of the form of the veda, and who appears as Brahma, Vishnu and Siva by the manifestation of the three gunas. We must always meditate on Narayana, who is centred in the solar orb, who is seated on a lotus in the padmasana pose, who is decked with bracelet, earrings shaped like Makara fish, with head adorned by a crown, with a garland of flowers dangling on His breast, sporting the conch and discus and whose complexion rivals gold. May I who have taken refuge in Thee be protected by Thee, who sports the conch, discus and mace, whose permanent abode is Dvaraka, who protects the whole universe and whose eyes rival the lotus. Just as all the waters that fall from the sky inescapably reach the sea, all salutations to all the deities reach only Keshava; indeed they reach only Keshava. O all-formed...

- Jiva Ishvara Aikyam also said.
- Satyashcharyam Purushe – Adhivou Sa Ekaha.
- Mandala = Disc – Orb of Sun.
- Mandalastaha – One who is involved in Surya Mandala.
- Original Sthula, Sukshama, Karana Ishvara.

c) Uktehe :

- Mentioned, stated separate mention of Ishvara, Separate mention of Saguna Upasaka who enters Brahma Loka, goes to Aapnoti Manaspatim Ishvara.

Aapnoti	Manas
<ul style="list-style-type: none">- Subject- Upasaka asks, what are my powers.- Indicates, he is under Ishvara	<ul style="list-style-type: none">- Object- Divitiya Vibakti

- Because of this statement Upasaka has restricted Powers.
- Why Upanishad uses Svarjyam, You are boss, have freedom.
- Limited powers w.r.t Bhoga Vishaya, Bhoga Shakti.
- Did Karmas as Bhogta, Master.
- Has power of sensory Pleasures.
- Like master – owner in Company, Not as Jagat Karta.

Sutra 19 :

विकारावर्ति च तथा हि स्थितिमाह । Vikaravarti cha tatha hi sthitimaha ।

And (there is a form of the Supreme Lord) which is beyond all created things (because, so the scripture declares) (His) existence (in a two-fold form unmanifest and manifest).
[IV – IV – 19]

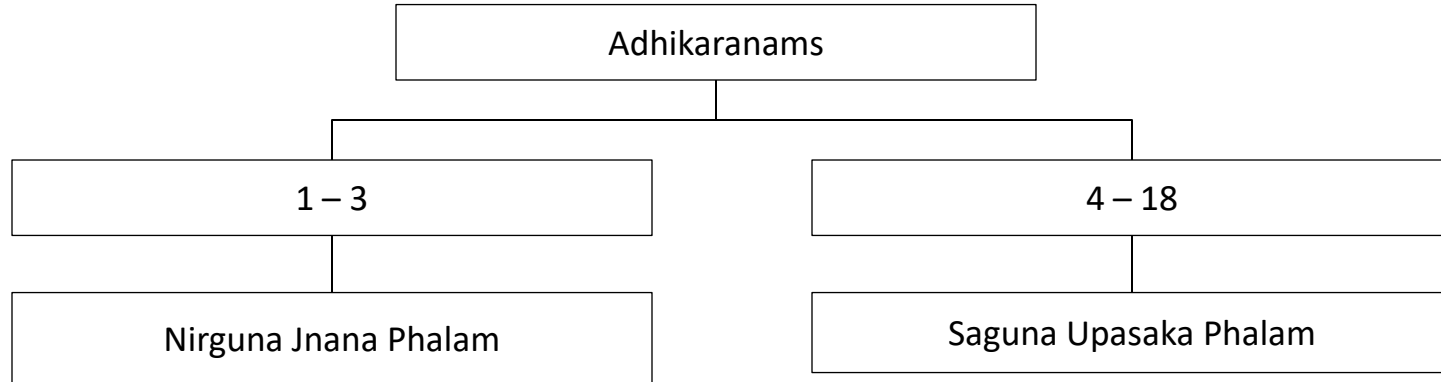
- Upasaka is disappointed.
- Tat Kratun Nyaya – Meditator should become what he meditates upon.
- Your interpretation violating Tat Kratun Nyaya.
- Purva Pakshi raises objection, answer by Vyasa in this Sutra.
- Upasaka meditates on Ashta Guna – Ishvara with Unrestricted Powers.

Vyasa :

- Tat Kratun Nyaya not violated whatever be the Lord.
- He becomes Ishvara – General, Statement not correct.
- Saguna Ishvara has many features.
- Nirguna Chaitanayam – Nirguna Amsa, Para Prakriti, Paramartika Amsa, Nitya Mukta Amsa is there for Ishvara.
- Saguna Upasaka is not aware of Nirguna Swarupa.
- Since he does not meditate on Nirguna higher Nitya Mukta Amsa, Saguna Upasaka does not get Mukti, original liberation.
- Yatha Yatha Upasate Tad Eva Bavati.
- Upasaka did not know, Nirguna Amsa did not know, hence does not become Jagat Srishti, Laya Karta not in Mantra.
- Jagat Kartrutva Guna, Jagat Vyapara Aikyam not mentioned in mantra.
- Since that Upasaka is not there, No question of Attaining that Shakti.
- Sutra gives example to show certain features left out + can't attain.

Sutra 4 – 4 – 19 :

- Sutra 19 and 20 – Odd Sutras.
- Vyasa talks of Nirguna Svarupam of Ishvara.
- In addition to Saguna Svarupam, Ishvara has Nirguna Svarupam.
- Saguna Mukti is saguna Upasana Phalam.

**What is connection?****Sutra 19 :**

- Ishvara has Nirguna Svarupam also, higher nature also.
- Gita : Chapter 7 = Para / Apara Prakrti.

Saguna	Nirguna
<ul style="list-style-type: none"> - Gunas subject to Change / modification. - Vikara Varti Svarupam - Vikara = Field of Change. - Varti = Changing, Vartate iti Varti - Saguna Svarupam Within Varti / Field of change 	<ul style="list-style-type: none"> - Chaitanayam – Nirguna not subject to change. - Vikara Avarati Svarupam - Vikara Ateeta Svarupam - Not within field of change. - Nirvikara Svarupam.

Note This :

- Ishavara has Nirguna Svarupam, How you know that Ishvara has both Saguna and Nirguna Svarupam.

Purusha Suktam :

एतावानस्य महिमा ।
अतो ज्यायांश्च पूरुषः ।
पादो ऽस्य विश्वा भूतानि ।
त्रिपादस्यामृतं दिवि । ३

ëthā-vā-nasya mahimā |
athō-jyā-yā-gash-cha pū-ru-shah(a)
pāthō-sya vishvā būtāni |
tri-pā-das-yām ritam-divi || 3 ||

This Purusha is much greater, Than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond. [Verse 3]

- Ekam Asya Mahima = Saguna
- Saguna Universe in front of us has infinite glory is Bhagwans Glory – Within Vikara, Changing.
- Beyond Saguna Vishwaswarupasaya Ishvara, Jyayan, extending beyond, bigger than Nirguna Svarupam.
- To know proportion Saguna (1/4) – Nirguna (3/4) – Pramanam is Purusha Sukhtam.
- Approximate mathematical Calculation.
- Padosaya Vishwa Butani – 1/4.
- Tripadasya Amritam Divi – 3/4
- Nirguna Nirvikara Svarupam.

Conclusion :

- Ishvara – both Saguna + Nirguna
- Purusha Sukhtam – Mantra 3.

Chandogya Upanishad :

तावानस्य महिमा ततो ज्यायाꣳश्च पूरुषः ।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ३.१२.६॥

**Tavanasya mahima tato jyayamsca purusah I
pado'sya sarva bhutani tripadasyamrtam divi iti ॥ 3.12.6 ॥**

Its glory is like this. But the glory of the purusa [i.e., Brahman, who fills the whole world] is still greater. All creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [3 – 12 – 6]

- Asya Dropped – Ekam Mahima.
- From Sruti Pramanam learn that Ishvara has Nirguna Svarupam also.

Word analysis :

a) Cha :

- Moreover.

b) Vikara Varti :

- Brahman has higher nature, which is changeless.

c) Hi :

- Because.

d) Aha :

- Sruti talks about.

e) Tatha :

- That never changes.

Significance :

a) Vikara Avarti :

- Vikara Ateetam Vikare Na Varte Iti Vikara Avarti.

Avarti :

- Na Pumsakalinga – Adjective to Vikara Avarti Svarupam.
- Vikara Ateeta = Nirvikara – Changeless, Attributeless, that Svarupam is also there.

b) Sthithim Aha :

- Sruti talks about Ishvara's Existence.

Aha :

- Sruti declares existence in that manner only.
- Vividha Svarupam – Saguna, Nirguna Svarupena.

Kashivishwanatha Asthagam :

तेजोमयं सगुणनिर्गुणमद्वितीयम्
आनन्दकन्दमपराजितमप्रमेयम्
नागात्मकं सकलनिष्कलमात्मरूपं ।
वाराणसीपुरपतिं भज विश्वनाथम् ॥६॥

Tejomayam Sagunna-Nirgunnam-Advitiiyam_
Aananda-Kandam-Aparaajitam-Aprameyam
Naaga-[A]tmakam Sakala-Nisskalam-Aatmaruupam |
Vaaraannasii-Pura-Patim Bhaja Vishvanaatham ||6||

(Salutations to Sri Vishwanatha) Who is filled with Spiritual Splendour (Tejomaya), Who can assume a form with Gunas (Qualities or Attributes) as well as abide as the Non-dual expanse beyond all Gunas (Qualities or Attributes), Whose essential nature overflows with Bliss which is Unsurpassed by anything and is beyond all Measures, Whose body is adorned with Serpents, and Whose essential nature is merged in Atman, Complete and Undivided (expanse of Chidakasha), Worship that Vishwanatha, Who is the Lord of the City of Kashi. [Verse 6]

- Ishvara has Nirguna Svarupa – Note it.

Significance of Sutram :

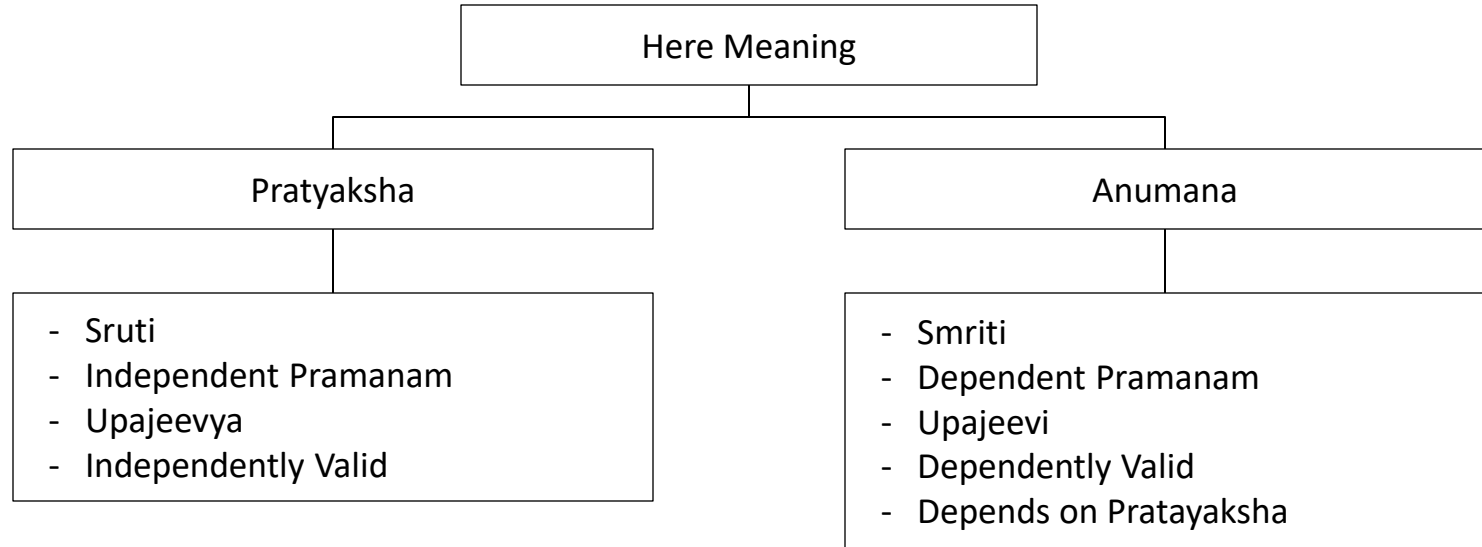
- Corroborated in Sutra 20.

Sutra 20 :

दर्शयतश्चैवं प्रत्यक्षानुमाने । Darsayataschaivam pratyakshanumane ।

And thus perception and inference show. [IV – IV – 20]

- Same idea supported by other Sruti / Smriti.



Sruti Pramanam	Smriti Pramanam
<ul style="list-style-type: none">- Independently valid- Upajeevi Pramanam	<ul style="list-style-type: none">- Dependently valid- Depends on Sruti- Upajeevi Pramanam- Anumanam depends on Pratyaksham

- 2 Pramanams reveal Ishvaras Nirguna nature.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter).
[II – II – 15]

Gita :

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५.४ ॥

Then that Goal should be sought for, where having gone non returns again. I seek refuge in that primeval Purusha from which streamed forth the ancient Activity (or energy). [Chapter 15 – Verse 4]

- Brahmans higher nature can't be Illumined by Surya, Chandra, Nakshatra.
- Not Illumined by any Pramana.
- Sarva Pramana Agocharam – How you connect.
- Aprameya – Beyond Triputi, absolute Nirgunam.

Mantra :

- Brahmans higher nature is not illuminable by any light.
- Therefore can't be illumined by any Pramanam.
- Therefore beyond Triupti, beyond Desha, Kala, Nirvikaram, Nirguna Svarupa.

Gita :

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५.६ ॥

Nor does the sun shine there, nor the moon, nor fire ; to which having gone they return not; that is My Supreme Abode. [Chapter 15 – Verse 6]

- Param = Higher Para Prakrti Nirguna Svarupam.
- Vyasa says Ishvara has higher Nirguna Rupam in sutra 19 and 20.
- Two Sruti Pramanam reveals Nirguna Svarupam.

Word Analysis :

a) Cha :

- Again

b) Pratyaksha Anumane :

- Sruti and Smriti.

c) Darshayata :

- Reveal in this manner.

Significance :

a) Pratyaksha Anumane :

- Dvanda Samasa.
- Pratham Dvi – Vachanam
- Prathyakshamcha , Anumanamcha.

b) Darshayata :

- Reveal.
- Dvi Vachanam.
- Darshayati, Darshayata, Darshayanti.

c) Evam :

- In this manner Nirguna Svarupena Vartmane.
- Ishvara has Nirguna Svarupam also.

d) Cha :

- Also – Quoted Purusha Suktam – Verse 8 – Pramanam.

तं यज्ञं बर्हिषि प्रौक्षन् ।
पुरुषं जातमग्रतः ।
तेन देवा अयजन्त ।
साध्या ऋषयश्च ये । ८

tham-yagnam bar-hishi-prōkshan(u) |
purusham-jā-tha-mag gratah(ā)
thēna-dēvā aya-janthā |
sādhyā rusa-yas-chayē 1-8

Sprinkled they the Purusha, who was born first, on that sacrificial fire. And the sacrifice was conducted further, By the Devas called Sadyas, and the sages who were there. [Verse 8]

Chandogya Upanishad :

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः ।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ३.१२.६॥

Tavanasya mahima tato jyayamsca purusah |
pado'sya sarva bhutani tripadasyamrtam divi iti || 3.12.6 ||

Its glory is like this. But the glory of the purusa [i.e., Brahman, who fills the whole world] is still greater. All creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [3 – 12 – 6]

- Additional Sruti – Smriti Pramanam Reinforcement Sutra.

Essence of two Sutras :

- Ishvara has Nirguna Svarupam, How to connect Nirguna to present topic.
- Saguna Upasaka in Brahma Loka has all the powers, Satyakama Satya Sankalpa, but does not have Jagat Vyapara Aishvaryam – Power to create, preserve, dissolve Universe.
- He is closer to Ishvara minus his creative power.
- How do we connect?

3 Corollaries from this Sutra :

a) Saguna Upasaka meditates on Saguna Ishvara.

- His Upasana excludes Nirguna Brahman .

b) Saguna Upasaka is Ajnani w.r.t. Nirguna Brahman.

- Great Ajnani.
- Ishvara Upasaka Incomplete.
- Only Saguna Upasana = 1/4, 3/4 neglected.
- Therefore Phalam incomplete.
- He can't get total Ishvara Aikyam.
- Can be closer to Ishvara.
- Aikyam reserved for Nirguna Jnani.
- Nirguna Jnani at time of Videha Mukti gets total Ishvara Aikyam seen in Sutra 4 – 4 – 5 to 7.
- Jnani merges into Ishvara – Vyavaharika Drishtya.
- Parmartika Drishtaya, Jnani merges into Nirguna Brahman.
- Both correct – Vyavaharika and Paramartika – Aikyam.
- Saguna Upasaka does not meditate on total Ishvara.
- He is one notch less than Ishvara.

c) Saguna Ishvara meditated is Ashta Guna Vishishta Ishvara.

- Apahita Papma, Vijara Tat Kratun Nyaya.
- As he meditates so he becomes, Saguna Upasakas get virtues of lord including Satyakama, Satya Sankalpatvam.
- He can create bodies, sense objects but this does not include Jagat Vyapara Shakti.
- Gets only Satya Kama, Satyasankalpa Shakti.
- Tat Kratum Nyaya followed.

d) Brahma Vidya Baranou Commentator.

- Suppose person claims Satyakama and Satyasankalpa including Jagat Srishti Upasana includes Jagat Vyapara Shrishti.
- Do some other meditation – Chandilya Vidya – Chandogya Upanishad – Chapter 3 – 14 – 1.

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो
भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ ३.१४.१॥

**Sarvam khalvidam brahma tajjalaniti santa upasita I
atha khalu kratumayah puruso yathakraturasmimiloke puruso
bhavati tathetah pretya bhavati sa kratum kurvita II 3.14.1 II**

All this is Brahman. Everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 – 14 – 1]

- Jagat Karana Buta Ishvara Jagat Vyapara Aishvarya Yukta Ishvara.
- If you apply law, many problems will be there.
- Meditates on Ishvara with world creative power.
- By applying Tat Kratun Nyaya, Upasaka will claim I should get in Brahma Loka – Jagat Vyapara Shakti also.

Our Answer :

- Still he will not get Jagat Vyapara Shakti.
- Tat Kratun Nyaya not applicable for this Upasana.
- This Upasana exception for Tat Kratun Nyaya.
- Tat Kratun Nyaya not absolute Prateeka Alambana Adhikaranam.
- Previous Pada, Last Adhikarnam :
Tat Kratum Nyaya not applicable for Panchagni Vidya.
- Panchagni Vidya exception to Tat Kratun Nyaya.
- Therefore not absolute, In this case also, It will be an Exception.

Upasaka :

- When convenient law applicable, when convenient you say law not applicable.

Problem :

a) Suppose Saguna Upasaka meditates on Jagat Vyapara Shakti Ishvara, in Brahma Loka, he gets Srishtih, Sthithi Laya Shakti.

Consequence :

- there will be many Ishvaras.

Veda :

- Only one creator.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Sruti Virodha will become if all Upasakas become Ishvara by Tat Kratum Nyaya.

b) If there are many Gods, there will be confusion. One creator, One Laya doing Isvara Simultaneously.

Example :

You serve and others keeps on eating – One does not know whether he has served or not.

- Therefore Upasaka cannot become Ishvara.

c) Even if Upasaka gains Srishthi, Stithi, Laya Shakti, at time of Pralaya, All Upasaka gets Krama Shakti, merge into Ishvara.

- Upasakas not there. How can they create next Universe?
- If they become Ishvara, No use.

Conclusion :

- Saguna Upasaka is lower than Ishvara.
- Therefore, Vyasa says, Upasaka never like Nirguna Jnani.

Sutra 21 :

भोगमात्रसाम्यलिङ्गाच्च ।

Bhogamatrasamyalingaccha ।

And because of the indications (in the scriptures) of equality (of the liberated soul with the Lord) only with respect to enjoyment. [IV – IV – 21]

General Analysis :

- There are other Sruti Vakyams which indirectly indicate.
- Upasaka in Brahma Loka , does not have Srishthi, Sthithi, Laya shakti but closer to Ishvara.

Brihadaranyaka Upanishad :

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आचिशति ; स वै दैवः
प्राणो यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति ;
स एवंचित्सर्वेषां भूतानामात्मा भवति ; यथैषा देवतैवं सः ;
यथैतां देवतां सर्वाणि भूतान्यवन्ति, एवं हैवंचिदं सर्वाणि
भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्ति, अमैवासां
तद्भवति, पुण्यमेवामुं गच्छति, न ह वै देवान् पापं
गच्छति ॥ २० ॥

adbhyascainaṃ candramasasca daivaḥ prāṇa āviśati; sa vai daivaḥ
prāṇo yaḥ saṃcaramṣcāsaṃcaramṣca na vyathate, atho na riṣyati;
sa evaṃvitsarveṣāṃ bhūtānāmātmā bhavati; yathaiṣā devataivaṃ saḥ;
yathaitāṃ devatāṃ sarvāṇi bhūtānyavanti, evaṃ haivaṃvidaṃ sarvāṇi
bhūtānyavanti | yadu kiṃcemāḥ prajāḥ śocanti, amaivāsāṃ
tadbhavati, punyamevāmuṃ gacchati, na ha vai devān pāpaṃ
gacchati || 20 ||

The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings may grieve, that grief of theirs is connected with them. But only merit goes to him. No demerit ever goes to the gods. [I – V – 20]

अथैष श्लोको भवति—‘यतश्चोदेति सूर्यः, अस्तं यत्र च गच्छति’ इति प्राणाद्वा एष उदेति, प्राणेऽस्तमेति ; ‘तं देवाश्च- क्रिरे धर्मम्, स एवाद्य, स उ. श्वः’ इति। यद्वा एतेऽमुर्ह्यद्रियन्त तदेवाप्यद्य कुर्वन्ति । तस्मादेकमेव व्रतं चरेत्, प्राण्याच्चै- वापान्याश्च, नेन्मा पाप्मा मृत्युरापनु वदिति ; यद्यु चरेत्स- मापिपयिषेत्, तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥ २३ ॥

athaiṣa śloko bhavati—‘yataścodeti sūryaḥ, astam yatra ca gacchati’ iti prāṇādvā eṣa udeti, prāṇe'stameti, ‘taṁ devāścakrire dharmam, sa evādyā, sa u śvaḥ’ iti | yadvā ete'murhyadriyanta tadevāpyadya kurvanti | tasmādekameva vrataṁ caret, prāṇyāccaivāpānyācca, nenmā pāpmā mṛtyurāpnu vaditi; yadyu caretsamāpipayiṣet, teno etasyai devatāyai sāyujyaṁ salokatāṁ jayati || 23 ||

Now there is this verse : The gods observed the vow of that from which the sun rises and in which he sets. It is (followed) to-day, and it will be (followed) to-morrow. "The sun indeed rises from the vital force and also sets in it. What these (gods) observed then, they observe to this day. Therefore a man should observe a single vow - do the functions of the Prana and Apana (respiration and excretion), lest the evil of death (fatigue) should overtake him. And if he observes it, he should seek to finish it. Through it he attains identity with this deity, or lives in the same world with it. [I – V – 23]

- All Jivas and Devatas serve Hiranyagarbha – Ishvara.
- Saguna Upasaka who goes to Brahma Loka becomes equal to Samasthi Ishvara.
- Upasaka also served by Devtas and Jivas.
- Service = Boga Prapti
- Vyasa reveals Upasakas equality to Ishvara is w.r.t. Boga.
- Boga Vishaya Eva Samyam not in Srishtih Sthithi Laya Shakti Vishaya.

- Boktrutava Samyam, not Kartrutva Samyam.
- Enjoyment Samyam, not creation Samyam.
- Brihadaranyaka Upanishad - Chapter 1 – 5 – 23 also says Upasakas get Salokyam.
- Tena Devatena Salukya Jayati.
- Lokyate Anubuyate iti Lokaha.
- Field of enjoyment = Loka.
- **Salokyam :**
Saguna Upasaka will get similar field of enjoyment.
- In enjoyment of Pleasures, Upasaka and Ishvara will become Identical.
- Hiranyagarbha identical with Jiva.
- No Samyam w.r.t. Srishti, Sthithi, Laya Shakti.
- W.r.t. Boga Samyam, indirectly it reveals there is no Nirvigaraha Aishvaryam – Unlimited Aishvaryam.
- W.r.t. Creation – is essence of Sutra.

Word Meaning :

a) Cha :

- Also.

b) Boga Matra Samya Lingat : – One Word

- From the scriptural reference to the equality, w.r.t. enjoyment Bogaha.
- Upasakas do not have Unlimited Powers.

Significance :

a) Bogya Matra Samya Lingam :

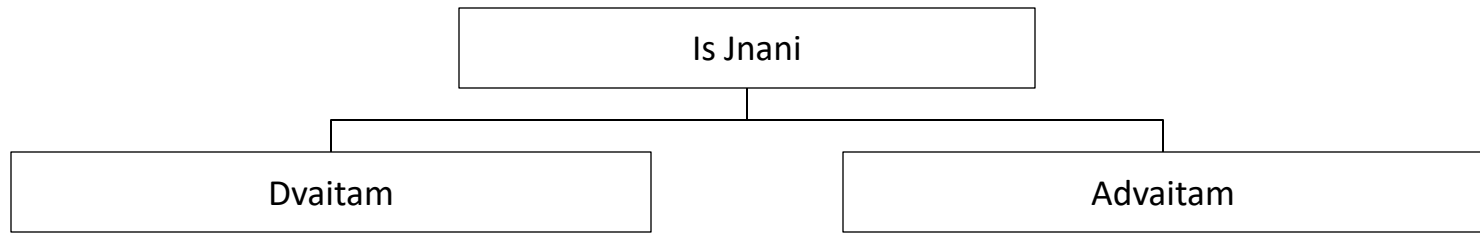
- Lingam – Indirectly indicating Sruti Statement – Indicator.
- Brihadaranyaka Upanishad – Chapter 1 – 5 – 20 and 23 indirectly indicates Samyam.
- Equality between Saguna Upasaka in Brahma Loka and Ishvara / Hiranyagarbha.
- Both being Samasthi equated.
- Upasaya Saguna Brahma + Upasaka – Equality w.r.t Boga Matram – Enjoyment not w.r.t. world operation, Jagat Vyapara.
- **Vishaya Saptami :**
Tasya lingam Sruti Vakyam Panchami, Tasmāt...
- **Grade :**
Saguna Upasaka does not have Jagat Vyapara Aishvaryam.

Sutra 22 :

अनावृत्तिः शब्दादनावृत्तिः शब्दात् । Anavrittih sabdadanavrittih sabdat ।

(There is) no return (for these liberated souls), on account of the scriptural statement (to that effect). [IV – IV – 22]

- Removes possible doubt.
- **Previous Sutra :**
Upasaka Agyani knows Saguna Rupam and not Nirguna Svarupam
- Therefore does not become totally identical with Ishvara.
- Bheda continues and Upasaka continues to be Ajnani.
- First glories mentioned.
- At last limitation mentioned.



- Will he have Punar Janma?

Vyasa :

- No rebirth.
- Upasaka enters as Ajnani in Brahma Loka gets Jnanam by grace of lord with Brahmaji / Vishnu / Shivas teaching.
- All teach Tat Tvam Asi Nirguna Jivatma / Paramatma Aikyam.

कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ।

Karyatyaye tadadhyakshena sahatah paramabhidhanat ।

On the dissolution of the Brahmaloaka (the souls attain) along with the ruler of that world what is higher than that (i.e., the Supreme Brahman) on account of the declaration of the Sruti. [IV – III – 10]

- Saguna Upasaka gets Nirguna Jnanam in Brahma Loka.
- Because of that Jnanam, at the end of Brahma Loka, Pralaya Kale along with Brahma, Upasaka gets Videha Mukti.
- Brahamanaha Sahate Sarve Samprapate Pratisanchare Paras he Atmanaha, Pravishanti Param Padam.
- All get Jnanam and Mukti which is Krama Mukti.
- Saguna Upasaka attain Krama Mukti.

Katho Upanishad :

शतं चैका च हृदयस्य नाद्य स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मुन्या उत्क्रमणे भवन्ति ॥ १६ ॥

Satam caika ca hrdayasya nadyah tasam murdhanam abhinih srtaika,
Tayor-dhva-mayann-amrtatvam-eti visvann-anya utkramane bhavanti ॥ 16 ॥

Hundred and one are the nerves of the heart ; of them one (i.e. susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains Immortality. The others (departed) lead differently. [II – III – 16]

Chandogya Upanishad :

तथैतद्ब्रह्मा प्रजापतये उवाच प्रजापतिर्मनवे मनुः
प्रजाभ्यः आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः
कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे
स्वाध्यायमधीयानो धर्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
सम्प्रतिष्ठाप्याहिं९ सन्सर्व भूतान्यन्यत्र तीर्थेभ्यः
स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसम्पद्यते
न च पुनरावर्तते न च पुनरावर्तते ॥ ८.१५.१॥

Taddhaitadbrahma prajapataya uvaca prajapatirmanave manuh
prajabhya acaryakuladvedamadhitya yathavidhanam guroh
karmatisesenabhisamavrtya kutumbe sucau dese
svadhyayamadhiyano dharmikanvidadhadatmani sarvendriyani
sampratisthapyahimsansarvabhutanyanyatra tirthebhyah
sa khalvevam vartayanyavadayusam brahmalokamabhisampadyate
na ca punaravartate na ca punaravartate ॥ 8.15.1 ॥

Brahma taught this knowledge of the Self to Prajapati, and Prajapati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloka, and he is not born again, he is not born again. [8 – 15 – 1]

- The Upasaka does not return that knowledge, is possible said in Katho Upanishad.

Katho Upanishad :

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।

यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

yatha-'darse tatha-'tamani yatha swapne tatha pitrloke,

Yatha-'psu pariva dadrse tatha gandharva-loke chaya-tapayor-iva Brahma-loke ॥ 5 ॥

(Brahman is seen) in the Self as (one sees oneself) in the mirror ; in the world of manes, as (one perceives oneself) in dream ; in the world of Gandharva-s as (one's reflection) is seen in the water ; and in the world of Brahma, (as distinctly separated) as light and shade. [II – III – 5]

- Anavritti – No Punar Janma.

Word Analysis :

a) Anavritti :

- Upasaka does not have rebirth.

b) Shabdāt :

- Known from Sruti Statement.

Significance :

a) Anavritti :

- No return, No Punar Janama.

b) Avritti :

- Return.

c) Shabdāt :

- Known from Sruti Pramana Katho Upanishad – Chapter 2 – 3 – 16, Chandogyo Upanishad – Chapter 8-15-1.
- Panchami Hetau - Nanj Jat Purusha.
- Anavritti Shabdāt – Repeated to show end of Brahma Sutra, last word repeated in all Padams - Pada Avritti for Grantha Sampatti.

First Chapter – Last Sentence :

एतेन सर्वे व्याख्याता व्याख्याताः ।

Etena sarve vyakhyata vyakhyatah ।

By this all (the doctrines concerning the origin of the world which are opposed to the Vedanta texts) are explained. [I – IV – 28]

2nd/ 3rd Chapter :

- Word repeated – Adyaya Sampatti.
- Now Sutra repeated, Grantha Samapati.
- Anavritti Shabdat.
- Anavritti Shabdat
- Brahm Sutra Grantha Completed.